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MISSIONS



A BAPTIST MONTHLY MAGAZINE



The Northern Baptist Convention

By the Editor

*Annual Meetings of the Home
and Foreign Mission Socie-
ties and of the Publication
Society*

*Chief Characteristics of Some
Mission Fields*

Prof. A. W. Anthony, D.D.

The Home Mission Schools

The Baptist World Alliance

Report in September Number

AUGUST, 1911

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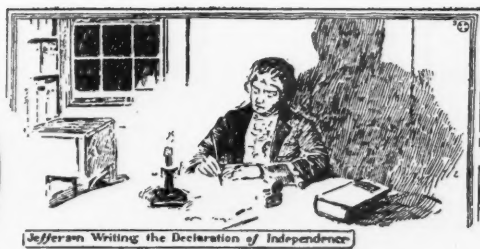
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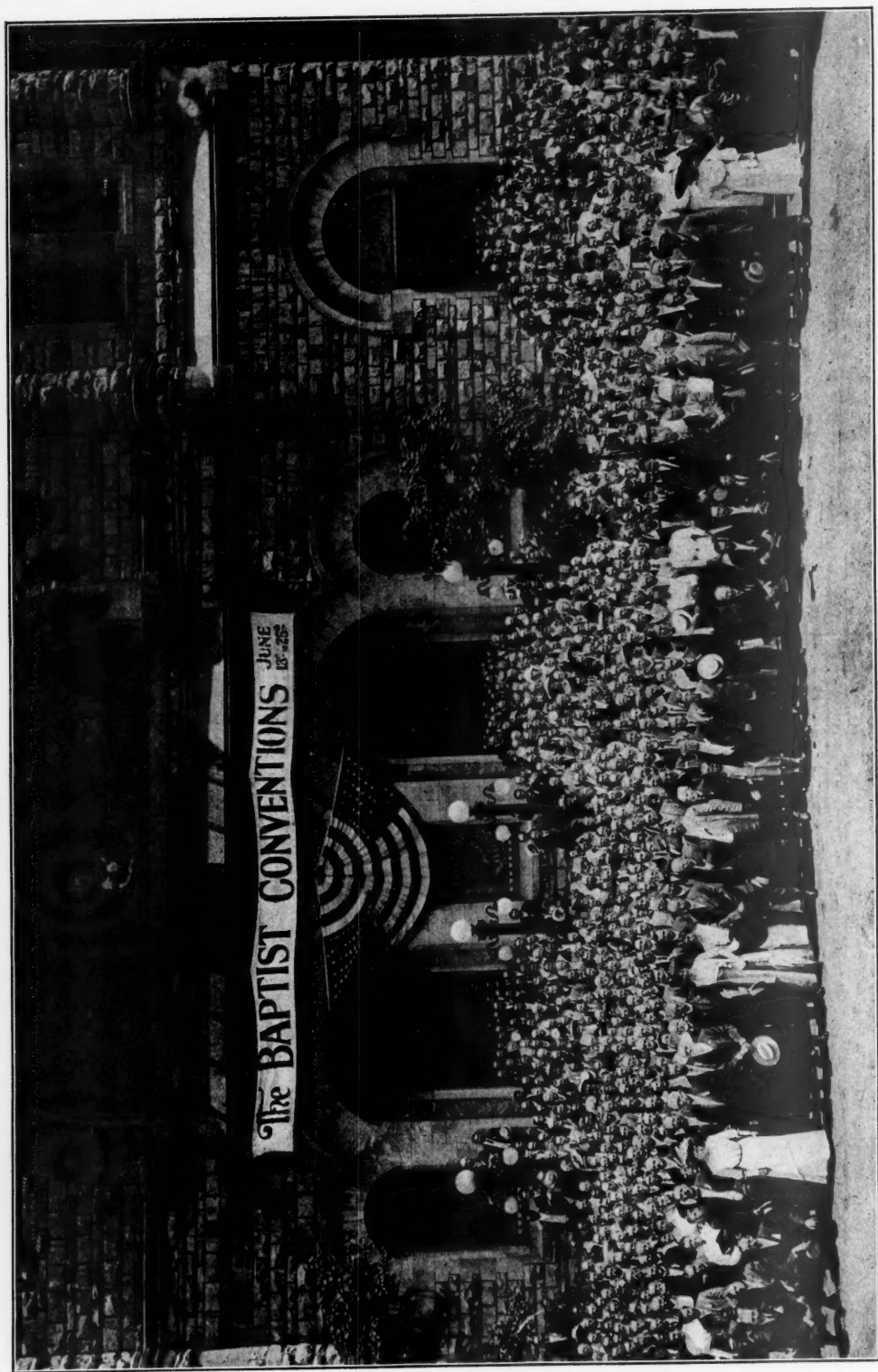
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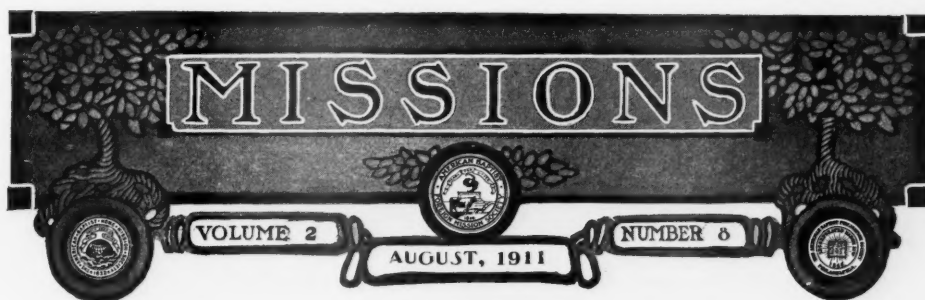
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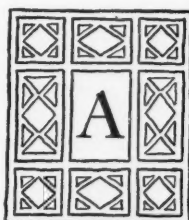
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SECTION OF THE GREAT COMPANY GATHERED IN FRONT OF GRACE TEMPLE AT THE WORLD ALLIANCE MEETINGS



The Right Resolution

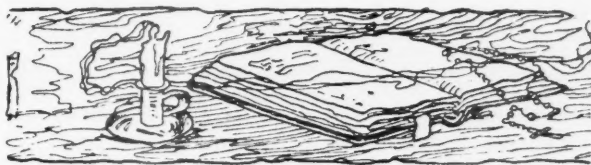


Admirable suggestion of the Northern Baptist Convention Committee on Resolutions was made in the fourth resolution. It was that the time has arrived when greater stress must be laid upon the development of the spiritual life in our churches and in the convention, and that this be urged as the ideal for the coming year. Hitherto the financial demands have required recognition and have been given large and leading place. The apportionment and the budget have been the words in constant use. It is well now, as the committee suggests and the convention has voted, that the spiritual note should be struck and emphasized. Money for missions will not come in abundant quantities from church or convention machinery, no matter how elaborate the system. The success in getting missionary money, as well as upon the mission fields, depends upon the spiritual power in the churches and the missionaries.

¶ In addition to the apportionment for the coming year, there is a deficit of \$100,000 or more to be raised for the home and foreign societies. It would seem, then, as though the financial demands must still be pressed and pressed again.

¶ Nevertheless, the committee is right. To raise the budget and the deficit, the churches must begin with prayer and faith. Prayer for a revival of religion in all the churches; prayer for keener realization of the power and blessings of the gospel; prayer for a quickening and deepening of the spiritual life in the entire membership of our churches. If through prayer and faith the true revival comes, never fear but that the needed offerings for missions will come also.

¶ What we need is to reach the sources of infinite power. We have everything now except power.





A Great Number

IN July *MISSIONS* it was only possible to see the Northern Baptist Convention fairly under way, and indicate some of the important matters up for discussion. Anything like a detailed description of the six days of anniversary meetings is even now out of the question; for that readers must wait for the annual or turn to the reports of the leading denominational papers. Our purpose is to take you to the meetings, get out of them what we can of inspiration, and give such facts as should be preserved in form for ready reference. To make this reference easy we shall report the Convention and the Society anniversaries separately, and also group the Convention committees and resolutions. As for the World Alliance, that will form the special feature of the September issue. To cover that wonderful series of meetings, and at the same time to do justice to our own great work, would be impossible in one issue; and besides that, August is the month when most of our readers are on vacation, so that the September number is better for the telling of a story that cannot fail to thrill our people and awaken a new missionary zeal that shall be felt through the year in increased interest and offerings. With the photographs of various groups of delegates, the description of sessions that those who

were present can never hope to have repeated, and some of the life sketches of the Russian heroes, we shall have a September number that ought to be placed in a hundred thousand Baptist homes. We trust the pastors will help us put it there, by sending in at once lists of names of families in their churches that ought to see a sample copy. The inspiration of the World Alliance sessions should be felt throughout our entire Baptist constituency. Only so can the new Baptist world consciousness become a reality.



A Strong Appeal

THE pledge of \$50,000 by "A Man from Pennsylvania," toward the Missionaries' and Ministers' Benefit Fund of the Northern Baptist Convention, at its meeting in Philadelphia, was received with much enthusiasm by the delegates. This pledge is on the condition that \$200,000 more be secured by noon of December 25, 1911. The Convention has chosen a Board for the general administration of the Fund. There ought to be a generous and quick response to this appeal in pledges from \$1,000 to \$50,000 by those who have been blessed with an abundance of this world's possessions.

This ought to be but the beginning of a much larger fund for this purpose. The General Assembly of the Presbyterian Church at its meeting in Atlantic City in May had under consideration

the raising of \$10,000,000 for a like purpose, and the Standing Committee on Ministerial Relief reported the receipts from all sources for the year the largest in its history, viz.: \$259,225.35. It is time for Baptists to wake up in respect to this matter. Dr. H. L. Morehouse of New York City is the designated chairman of the new Board and may be communicated with on the subject. Send your pledges to him, the sooner the better.



Look Out for the Proportions

ONE of the most significant resolutions submitted by the Northern Baptist Convention committee, of which Rev. C. M. Gallup was chairman, was that calling upon the various committees and commissions of the convention to make their reports as brief as possible hereafter. The committee expressed the general feeling of the delegates that too much time had been consumed in adjusting the machinery of organization and that many of the reports were unnecessarily long. There was no doubt of this as the sessions were reviewed, and it was appreciated how many hours had been given to matters of relatively less importance than those which were shunted off into corners of time, when they should have been given right of way. It is undoubtedly interesting to discuss questions about which there is a decided difference of opinion, and those who take the floor are greatly pleased to have plenty of time; but the committee wisely called attention to the fact that the convention is set for a great purpose, and if it takes much of the time heretofore devoted exclusively to missionary matters, it must see to it that these matters are discussed, and not shut out by every side issue that may be raised. In the running of the convention we are still in the experimental stage, and shall get down to

business by and by in the manner best adapted to further the great interests we have in hand. There is no doubt of that. Each year sees progress. The committee sensed one of the dangers this year, and the body heartily agreed with the resolution.



No Sectarian Use of Public Funds

THE Northern Baptist Convention spoke with no uncertain sound concerning the separation of Church and State, and the necessity of resisting every attempt to obtain public moneys for sectarian purposes. Such attempts take the denomination making them into the realm of politics, and the matter is then not one of religion but of public affairs. The Convention adopted the following significant resolutions, which should be kept handy for reference.

Whereas, the peaceful assimilation of alien races and of diverse religious sects has been and is being accomplished in the Republic of the United States in a most remarkable and gratifying manner, and

Whereas, the experiment of religious liberty and the organic separation of Church and State with free public schools and compulsory education therein are recognized as essential to the perpetuation of our republic,

Resolved, 1. That the appropriation of public funds to religious institutions (however commendable), for use in administration of sectarian ministries, tends to create useless and undesirable division among peaceful, law-abiding citizens, and is un-American in spirit, and should be rendered unconstitutional in every State in the Union.

2. That the division and diversion of public school funds to any institution of learning not owned and controlled by the State is also un-American, and should be rendered unconstitutional in each State of the Union.

3. That the free public schools of the United States supported by taxation of all the people representing every conceivable shade of religious conviction should not in the present state of society undertake the religious training of the youth.

A Needed Revival

What our country needs is a Bible revival,—a Bible conscience, a Bible backbone, a Bible righteousness. As we have been commemorating the tercentenary and contemplating what the English Bible has been to us and the world, let us dedicate ourselves to a life based upon its principles, redeemed by its revealed Saviour and Lord. Only as the Bible lives in us shall others feel through us its gracious and saving power. Only as the Bible truths retain their hold upon the hearts and minds of the people shall this nation abide in moral and spiritual strength. You cannot dig down to a single foundation stone of this free Republic without striking the Bible granite. We have been discussing about the Bible long enough; the imperatively needed task just now is to get it translated into life.

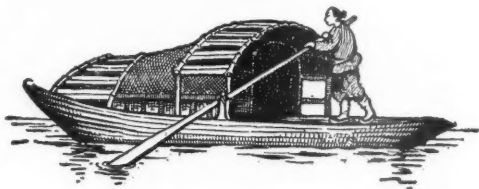
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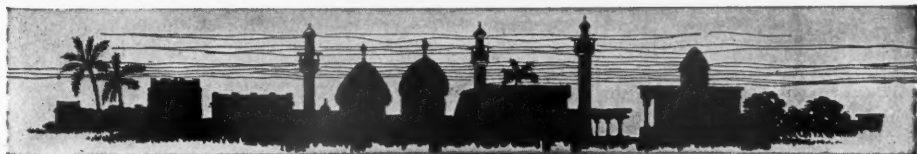
The Missionary's Reliance

The missionary is strong in the sources of power. In addition to his experience of the divine presence and his faith in the divine promises, he has in his hands the Bible, which he can present with assurance as the world's transforming Book. Ask infidelity and agnosticism what they have done for the good of humanity and you get no answer. Ask paganism and Mohammedanism what they have wrought in life, and the answer is their conviction and condemnation. But one need not fear to apply this supreme test to the Bible and the religion it proclaims. The Bible's proof of divine origin is this—what it has wrought in human lives as the power of God unto salvation. Changed communities, redeemed countries and continents, new and higher civilizations—these are the products of the Bible transformation. The missionary has the argument and testimony that are irresistible. One can deny a creed, but not a changed life.

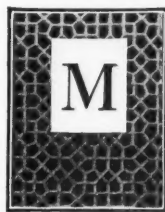
The Pope and Democracy

In an article amazing in its twisting of truth to serve its purpose, a writer in the *Atlantic Monthly* for July maintains that the papacy is a democratic institution, the Pope elected by the people, and that catholicism and democracy mean the same thing. "The American Republic itself is not more of a voluntary and sovereign society than is the Roman communion." "The Pontiff on the Vatican Hill, like the President in the White House, rules by the people's selection of him for a trust that is more sacred than the interests of any passing generation." An article immediately preceding by Ferrero, the Italian historian, shows how the election of the Pope is restricted to a handful of Italian cardinals in fact, whatever the theory, and also shows the difference between a historian's handling of the facts and that of an advocate who confuses the simplest things in order to make out a case. The article on "The Pope and Democracy" is fairly entitled to be called amusing to the student of history acquainted with the actual facts as to what Roman Catholicism has been among the nations. Spain, Portugal, France, Mexico, Cuba and South America prove what a staunch promoter of democracy she has been. As the Pope is likened in one respect to Lincoln in the article, we are reminded of Lincoln's saying that "you can fool some of the people all of the time and all of the people some of the time, but you cannot fool all of the people all of the time." Roman Catholicism is as democratic as Russian autocracy is, and no more so.





Note and Comment



MISSIONS is largely devoted this month to the Philadelphia Meetings, giving the Northern Baptist Convention and the anniversaries of the Societies the space to which they are entitled. This number will

be valuable for reference, as well as readable. The week of meetings was on the whole of much importance and interest, and those who could not go will be able to attend by proxy. The year's work of the schools among the colored people has been reserved for this issue, and with the observations of Dr. Anthony on some of the foreign mission fields, the varied news from all sections, and the usual departments sustained, the number is a good one for summer reading. Look out for the World Alliance report in September.

¶ *Lincoln Dodge, Layman*, a little book of 177 pages, by Secretary Chas. L. White, D.D., of the Home Mission Society, not only holds the interest of the reader from the start, but keeps putting in the most effective sort of suggestions and fetching arguments. This is a book to get into the hands of the laymen, for while not all can retire from business and imitate Mr. Dodge in this and other ways, all can catch the new point of view and take hold of the problem at some point. The story holds the brief chapters together, but the points are made at every turn, and ministers and laymen alike will recognize the truth that is stranger and more interesting than fiction. The Home Mission Society publishes the volume attractively. Send for it.

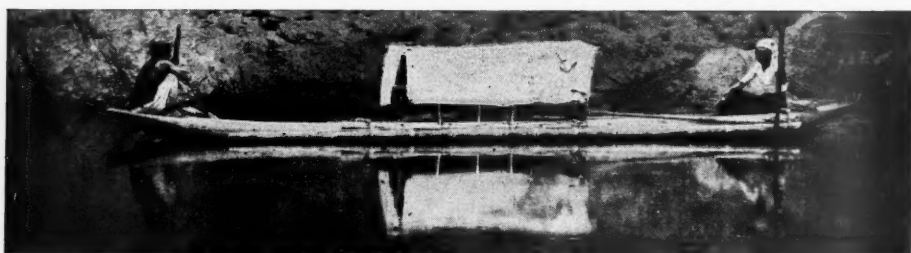
¶ Rev. George T. Webb, who for six years has served as general secretary of the young people's work, has accepted the invitation of the American Baptist Publication Society to become associated with Dr. C. R. Blackall as editor of periodicals, and has

already entered upon his work. Rev. W. E. Chalmers, of Morgan Park, Illinois, has been selected to take Mr. Webb's place as young people's secretary, and has accepted the position. He is a graduate of the University of Chicago Divinity School, and has been a successful pastor. The choice is an excellent one.

¶ It is said that shortly before his abdication President Diaz of Mexico pardoned a murderer, Lorenzo Robdeldo, wholly in recognition of his remarkable religious conversion. In reading a Testament he underwent a most astonishing change, and, writing to his family, brought all of them into a new experience of religion. His influence over the other prisoners was so beneficial that the superintendent of the prison wrote the president and said Mexico could not afford to kill such a man.

¶ The Methodist Episcopal Church North has twenty-four schools and colleges among the colored people in the South, with about 8,000 students in them. The Home Board asks for a million this coming year for its work.

¶ In their reports to the Convention, secretaries were asked for by the Brotherhood and Social Service Commission. As the Convention had no funds of its own and no way as yet provided to get any except through the missionary budgets, the way to add new financial burdens was not clear. The Brotherhood, which asked for \$5,000 a year, was given the privilege of financing itself, if it could do so without weakening the present budget appeals, and the Social Service Commission withdrew its request for the present. The sentiment plainly seemed to be that more and costly machinery should not be provided until the denomination furnishes funds to run what we have. Missionary deficits are not a sound basis for additional expenditures.



Chief Characteristics of Some Baptist Fields

By Prof. A. W. Anthony, D.D.



THE man who gives his impressions from a hasty tour does a hazardous thing. Although he may rely at many points upon the experience of men who have lived in the land a score or more of years, yet his own lack of experience and his superficial observations may make his appreciation of their wisdom impossible. Nevertheless he who "tells the thing as he sees it" may at times discover features which others fail to note, and will at least more

often stimulate others, whose opportunity it is to see closely, to see better. Wisdom may increase in definition and clearness even by the mistakes of the foolish, and the foolish may have as large a mission to serve in the recognition of wisdom as the wise themselves. By considerations such as these I am emboldened to give impressions of some Baptist mission fields, as I saw them.

Burma as a land made two deep impressions: first, an impression of its great agricultural resources, and second, of its diversity in peoples and tongues. Assam makes similar impressions; but Assam is poorer, ruder,

more elementary. Burma has the advantage of an ocean port, a more reliable and more available river, and years of development. The missionary in Burma is making wise use of schools. They are not with him a mere method of inbreeding, in which to train his own converts; they are evangelizing and philanthropic agencies. Even when they do not immediately win converts, they commend the Christian religion and help rear a more intelligent and sympathetic constituency.

It may be said of Baptists in all British India that they do not take the medical missionary very seriously. He may suspend his work in midair, when on furlough, and resume it again, or not, or let someone else pick up parts; his hospital may remain closed for years, or forever. In Burma, at least, some Baptists are frankly acknowledging that in a land in which it is the policy of a humane and enlightened government to found and maintain in all large cities and districts a well equipped and efficient hospital, the functions of the medical missionary belong on the frontier, in pioneer stations, and not in competition with and duplication of government hospitals and dispensaries.

The publication work by the Mission Press in Rangoon is an immense asset for Burma. It gives backbone, solidity, stability to all our missionary enterprises. It unifies, steadies and confirms our utterances, from the least to the greatest, throughout the land. Not alone are the Scriptures and the songs of the church given forth, but the communications, the resolutions, even the suggestions

of the missionaries, through the medium of the Press, find ready expression and circulation.

In three respects I raise questions relative to the work in Burma: (1) Is sufficient independence and self-direction allowed to the Karens, who have already made such tremendous strides and already so largely manage their own affairs? I am aware that this is a question of proportion, and that the answer rests upon individual judgment.

charm of old associations, of ancient ways and even effete faiths. Millions at least stay. I was glad to note among the missionaries of India more red blood in face and form, greater elasticity of step,—speaking in general,—than I could discover in any other field. Perhaps the dryness of the climate accounts for this. I do not say.

This field has an immense advantage over any other in its unity of speech. All work is in Telugu. So far as language is concerned



BUDDHIST TEMPLE IN BURMA

But it is worth raising, even though no answer be given. (2) In view of the comparatively small results among the Burmans themselves, should not special effort be made for some years to come for Burmans? (3) Have not the Chinese entered Burma in such numbers as to justify special work for them?

After seeing the semi-arid stretches of India, the necessity and the difficulties of irrigation, and the anxious margin from year to year between sufficiency and famine, I wondered in my mind why more of the people of India did not migrate to Burma, or to Assam. Yet I discovered some of the

missionaries, native helpers and literature are interchangeable. The stations also have the advantage of closer proximity. The consequent unanimity and co-ordination which might be expected, were not, however, conspicuous. For some reason individualism has as strong a sway in this mission as in any other.

The converts of this mission are practically all of one caste, the Madigas, a caste really below caste. This fact has determined some forms of work. Native responsibility has not been cultivated to the extent which numbers alone would warrant. Schools are used almost wholly for Christians and the

children of Christians. Administrative functions bulk large in the missionary's activities. Experiments in Socialism are somewhat common, and yet have wrought out no final conclusions.

I approached the Free Baptist mission field with some fears and misgivings. I wondered if its work and various undertakings would compare favorably with what I had seen in other fields. I looked with a critical eye, I confess. I was not disposed to be partial, scarcely to be lenient. And now I must acknowledge that, judged by inner spirit and outward results, this field is at no distance from the others. In some respects it is ahead. While not winning converts by the thousand, in proportion to its size it has greater varieties in caste; it has developed and utilized native talent to a remarkable extent; its industrial experiments are making a clear path; its English work at Khargpur, though young, has thus far escaped pitfalls.

In organization and in methods this and the other missions are not much unlike. Change a few names, and committees and functions will accord. In the Conference here the thought of Baptist fellowship and union received hearty and unanimous reception; and the appropriate name for this mission, as suggested, was *The American Baptist Bengal and Orissa Mission*.

In Assam diversity is prominent. So unlike are different stations that they appear in many respects more like small, distinct mission fields, rather than related, co-ordinate parts of one mission. I believe there is no one missionary in Assam who has seen all of the stations. Interests are necessarily looked at more or less apart and by themselves. Distances in some instances, measured by time rather than by miles, are prohibitive of frequent meetings. Languages change in the same district. The cohesion resembles the cohesion of beads strung upon a string.

I am of the impression that work in Assam has been allowed to follow somewhat too easily the lines of least resistance. Hill tribes, responsive to the first gospel message, have been evangelized, while the more intellectual, the more influential peoples of the plains

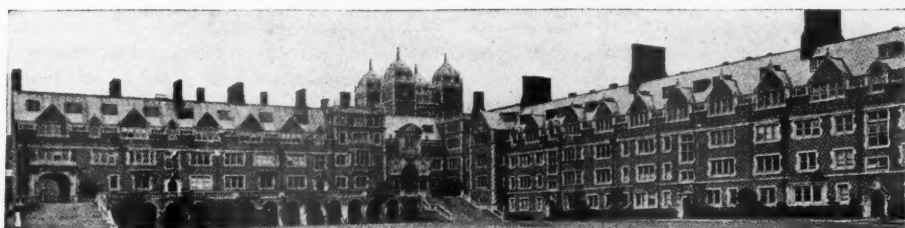
have been in a measure neglected. I know that there are great differences of opinion here, but I give it as my impression that the evangelization of Assam will come, if it comes at all, from the peoples of the plains and not from the tribes of the hills. In the plains will arise the cities, the schools and the churches of the future. These plains should be pre-empted for Christ. I am not saying, nor implying that work for the hill tribes has been faulty or misdirected. It is a case of "this ought ye to have done and not to have left the other undone." Both are needed and now, in my judgment, great stress should be laid upon the need of workers and work in the plains. Assam calls for reinforcements and development. Her needs are in some respects the greatest of any of our fields.

China I saw simply long enough to realize the immensity of the field and the hopefulness of interdenominational co-operation and union. Here, as nowhere else, the different missionary societies, from even different lands, consult together, map out the field in unison, and actually unite in medical, educational and literary enterprises. We Baptists have a large responsibility in doing our part in China.

A little glimpse of Japan did not fail to make a deep impression upon me. It is modern; it is almost American! Tall smokestacks, finely constructed, equipped and operated railroads, great ships, commerce, activity, courtesy; these are not words to use in connection with an uncultured, a backward people. And here are troops and troops of school children, in every city, even flocking into the railway stations, touring the country with their teachers; and great universities, where men and books count far more than buildings and grounds! It is all marvelous!

Christianity has achieved much — some 80,000 converts; but among 50,000,000 of people; and there are the 50,000,000! It is not an easy task awaiting the church in Japan. We Baptists have stations; we have opportunities; and we have great need, also, in Japan of able men and judiciously invested money.





DORMITORY QUADRANGLE, UNIVERSITY OF PENNSYLVANIA

The Anniversaries in Philadelphia

By the Editor

THE RECORD CONVENTION OF NORTHERN BAPTISTS IN
NUMBERS AND IN IMPORTANCE OF SUBJECTS DISCUSSED
AND ACTED UPON — THE STORY OF SIX GREAT DAYS

The Northern Baptist Convention



OUR report in the July number covered only the first day of the Convention, with the organization, address of welcome, president's address, law committee's report of incorporation, and two sessions given to the work of the Woman's American Baptist Home Mission Society. The first day was auspicious in spite of the wet and warm weather, and the crowds kept pouring in. Wednesday morning brought a great change in temperature, and during the week one could not ask for more delightful summer weather. Indeed through the entire fortnight there was little discomfort and Philadelphia not only established a new reputation as a summer resort, but put a stamp on a large body of false prophets. The greatest heat was in some of the discussions, for which the weather-maker could not be held directly responsible.

The first discussion arose on Tuesday morning, over the recommendation of the Executive Committee that a committee of five be appointed to arrange, together with similar committees of other denominations, for a meeting to confer upon matters of faith and order. The idea was abroad that this committee was to be clothed with

authority that might be used to betray the denomination, and objection was raised to the preamble of the resolution. It was proposed to enlarge the committee to fifteen, and for a time the pros and cons were put forcibly; but at length Secretary Bitting pointed out the fact that the discussion was beside the mark, and in spite of the fear expressed by one speaker that the Baptists would be "gobbled up" the resolution was adopted, and we shall be represented in the efforts to seek greater co-operation and a broader sympathy among all Christians. This matter put a charge of electricity into the atmosphere. The popularity of floor discussion was unmistakable.

Wednesday morning the second discussion came, and the most strenuous of the week. The auditorium was filled, and the body seemed on the *qui vive*. The chair was taken by Vice-President Brimson, owing to the physical disability of President Hunt, and the delegates soon appreciated the fact that they were not dealing with President Judson, who would have kept some of them from speaking without regard to time or number of times, and have smoothed out the rough places by his parliamentary skill and imperturbable *suaviter in modo*. As it was, conventionality went by the board for a while and the spectacle was not strictly edifying. The legal report was made and

adopted without much debate, although it carried the important measure of a by-law for the creation of a Ministers' Benefit Board and the affiliation of the state conventions with inclusive budget.

Then the special committee appointed last year reported on the independent Persian mission, which has for years been a matter of investigation and every time been reported upon adversely so far as its being taken over by the Foreign Society was concerned. The committee was a strong one, and its statement was thorough and judicial. Reciting the history of the work carried on under direction of the Persian Baptist Mission Committee by Rev. Y. N. Shahbaz, it showed how this was in the center of a Presbyterian field and not in accord with the principles of Christian comity now recognized and prevailing on the foreign mission fields. In view of all the facts it was unanimously found that "it would be uneconomic and unwise for our Foreign Society to take over the Persian work." It was also recommended that Mr. Shahbaz be retained in this country as a missionary to his people, among whom he is now working at Yonkers.

Instantly a discussion was on. After two or three speeches, it was voted to hear Mr. Shahbaz, and the missionary only too gladly made his plea which appealed strongly to his hearers. The committee replied and the debate continued. The balance was somewhat restored by Prof. F. L. Anderson of Newton, who used the forcible argument that it was hardly the fair thing for people who had left the Foreign Society with a debt of \$60,000 to saddle it with another burden before they enabled it to carry what it had. In the midst of the spirited debate the hour for adjournment arrived, and a motion to adjourn was carried. That practically ended the discussion; for during the recess there was much thinking, and many came to see that it was hardly wise to set aside summarily a report over which impartial men had worked faithfully, in the light of the facts, and that the least that could be done was to refer the matter back. At the opening of the afternoon session this was done and it looked as though the matter had been disposed of. To close with it here, it may be said that the committee refused to go further with the matter, and overnight some brethren evolved a way out that

seemed good to all parties. This was proposed Thursday morning by Dr. C. F. Ralston of Yonkers, and when the vote was taken later the action was unanimous. The resolution and preambles are here given as adopted:

WHEREAS, the Northern Baptist Convention desires to emphasize and reiterate its full appreciation of the principle of Christian comity obtaining between denominations in the prosecution of foreign mission work, whether in Persia or elsewhere; and Whereas, we also recognize the value of the work which Mr. Shahbaz has done and is capable of doing among his own people in Persia; and Whereas, Mr. Shahbaz has expressed his willingness to transfer his work from his present field to some other not now occupied by the Presbyterian Board in Persia; Therefore, be it *Resolved*, That this Convention, through its executive committee, appoint a committee of five to confer with the Presbyterian Board of Foreign Missions to ascertain and to determine upon a possible field in which Mr. Shahbaz, under the direction of the Persian Baptist Committee, may prosecute his labors, without violating the spirit of comity as now recognized by the various foreign mission boards; and we further recommend that in case of a satisfactory adjustment with the Presbyterian Board, this committee shall report back to the Convention at its meeting in 1913.

There was a general feeling of relief at this settlement of the difficult matter.

The report of the finance committee was presented by Andrew MacLeish of Illinois, and adopted. Dr. Crandall told of the success of the effort to raise \$6,000 to bring the Russian and other European brethren to the World Alliance. He raised \$6,590 at a total expense of \$62.45. The religious papers had helped most generously by publishing the appeals, and the contributions came from every state but two in the Convention territory.

The report of the General Apportionment Committee, presented by Secretary John M. Moore, was the next matter to create warm discussion, the basis of apportionment being the point chiefly debated.

The threshing out of the matter was undoubtedly a good thing, as it showed how difficult it is to reach an understanding and how many complications there are. Yet it was plain that the objections were nearly all to some special feature and not to the idea itself. Whatever modifications are made, the plan will be tried out thoroughly, and will prove successful beyond question as compared with any previous method or the want of it.

The evenings were to be inspirational, and were so to a degree. They were practical also, for this evening brought up social service and the Baptist Brotherhood. An elaborate report was submitted by the Social Service Commission, which by its activity in publishing literature and studying into such conditions as divorce, alcoholism, the social evil, and industrial conditions, justified its claim to a larger place in general interest.

The Baptist Brotherhood also reported its work, claims and proposed enlargement. The Social Service report was seconded in an admirable address by Dr. Leighton Williams of New York, and that of the Brotherhood by Rev. Harry E. Fosdick of New Jersey, who quite captivated his audience with a racy address much out of the common. His clever characterization of the "good old times" which never were, might be a trifle overdrawn but was appreciated all the same.

Thursday morning, before the Home Mission Society began its anniversary, the executive committee of the Convention asked for instructions as to what expenses it should pay and how the money should be provided. After a discussion which indicated that the general sentiment was in favor of paying necessary expenses but of keeping these as low as possible, it was voted that the executive committee be instructed to bring its budget for the current year within the limit of \$30,000, and that a conference committee devise ways and means for financing the Convention.

The report of the Convention treasurer shows receipts of \$23,407, including \$9,000 receipts of the General Apportionment Committee; and expenditures of \$17,216, including this \$9,000; leaving a balance on hand of \$6,190. Taking out the Apportionment account, the Convention proper received \$14,407, and spent \$8,217. Secre-

tary Bitting said no member of the executive committee had charged traveling expenses, the expense being for clerical work in the secretary's office, correspondence, and expenses of certain commissions and committees and a secretary for the finance committee. The corresponding secretary receives no salary, and has set a fine example for volunteer unsalaried secretaries of other denominational organizations. If a pastor can do this for the Convention, why not for the Social Service Commission, the Brotherhood, and so on? Here is a field, too, for consecrated business laymen.

A FIFTY THOUSAND START

One of the most important matters that came before the Convention, in its far-reaching consequences, was presented by Dr. Morehouse, whose interest in securing a ministerial benefit fund worthy of the denomination has long been manifest. He first secured the enlargement of the Ministerial Benefit Board's scope so as to include missionaries, and then read the following proposition, which was greeted with loud applause:

June 7, 1911.

DR. H. L. MOREHOUSE, Chairman Committee on Aid to Superannuated and Disabled Ministers:

I want to submit a proposition for your Executive Committee. If the Northern Baptist Convention should appoint a permanent Committee whose duty shall be the collecting and dispensing of funds for the relief of superannuated and disabled ministers and missionaries, it would appeal to me. I would pledge fifty thousand dollars for that fund on condition that between now and next Christmas at noon, they secure two hundred thousand more. If the quarter of a million dollars is not all pledged by that time, no pledge shall be binding on any one. The Northern Baptist Convention shall agree that if this fund is raised, they will thereafter recognize the Annual Budget of the Ministers' Benefit Board of the Northern Baptist Convention as one of the objects of beneficence to be commended by the Convention to the churches. Am sure every loyal Baptist in the Northern States will feel enough interest to contribute towards this line of work. Such a fund would give

courage and strength to our young men to enter the ministry, knowing they would be cared for if the time should come when they might need help. It would cheer and comfort the missionaries in the Orient or wherever we send them to know we considered them our partners and were caring for them.

(Signed) A MAN FROM PENNSYLVANIA.

There were many who thought they could tell who the "Man from Pennsylvania" was, as they remembered the liberal treatment accorded various missionary causes, but Dr. Morehouse was not authorized to gratify curiosity. The purposeful thing was to accept the generous offer, which was done by passing the following minute by a rising vote, all joining in singing the Doxology.

Resolved, That this Convention hears with profound gratitude to God of the generous offer by "A Man from Pennsylvania" of \$50,000 toward the Ministers and Missionaries Benefit Fund of the Board of this Convention on condition that at least \$200,000 more be secured for this purpose by noon of December 25, 1911; and that this Convention hereby agrees in case said amount shall be secured that thereafter the Convention will recognize the annual budget of the Ministers' Benefit Board of the Convention as one of the objects of beneficence to be commended by the Convention to the churches. *Resolved*, That we urge upon the pastors and the laymen in our churches their most hearty co-operation in securing the \$200,000 required to secure this generous conditional gift of \$50,000. *Resolved*, That missionaries of any of our Baptist missionary organizations shall be included in the list of those entitled to the benefits of the fund.

Let this fund once be established with the millions worthy of the denomination and on the same basis as the education fund, and the future of the ministry would be bright with hope.

SECRETARY STACKHOUSE'S TACT

Secretary W. T. Stackhouse, of "Everywhere," at the opening of the Wednesday evening session, said it had never been his

privilege to meet a finer lot of pastors, a better class of secretaries, or a finer "bunch" of laymen since he had engaged in his present work. In six months he had traveled 37,000 miles and spoken in 150 Baptist churches. He declared that the Baptist Laymen's Movement is bound to succeed because we have the ability to achieve, and because we have the machinery. A disease that is prevalent around the country he defined as "acute stricture of the purstringus." The Laymen's Movement purposes to cut the strings and relieve the pressure. Amid vociferous cries of "Go on," Doctor Stackhouse stopped at the end of ten minutes because he said he had long ago learned not to steal. The audience appreciated the point, as well as the stirring words. Dr. Stackhouse can say much in little time, and the hearers regretted that he was not given more. Once he lost his chance because the speaker preceding him had not learned that elementary principle referred to above and inculcated in the eighth commandment.

COUNTRY AND CITY

Thursday evening brought two exceedingly effective addresses. The first was on "The Conservation and Reinvigoration of Our Country Churches," by Dr. H. G. Beeman of Iowa, who has had practical experience and spoke straight from the shoulder, placing the country church and pastor in their true light and importance, and not forgetting to touch up the well able to do but near farmers who do not support the country churches. This address ought to be widely read. When it was concluded the audience was made aware of the presence of the Russian delegation of thirty, and a scene of much enthusiasm followed as the Russians were taken to the choir seats and greeted with rising salute. They sang one or two of their strong hymns and apparently enjoyed the sight of the thousands around them.

The city missions problem was presented by Rev. C. H. Sears of New York, in an able report, the conclusion of which was that the task of city evangelization is too big for any one denomination; "nothing short of a united Protestantism can win." This position was enforced by one of the best addresses yet made by Dr. Charles A. Eaton of New York, who spoke on "The Con-

servation and Captaincy of our Forces in the Great Cities." In language vigorous and terse he described the foolish way in which able business men have done church business, showed what is to be conserved, beginning with downtown church property, and then pointed out the ways in which the forces must be marshaled. He made the problem a national, not merely a municipal one, and said all our organizations, city mission, home mission and suburban churches must lend a hand. He carried the sentiment with him, even when he declared passionately that the time had come when we must be Christians first, and Baptists, Presbyterians and what not, second. The success or failure of one is the success or failure of all.

The presence of the Russians was given an effective home mission turn by Dr. C. L. White, associate secretary of the Home Mission Society, who told some pathetic instances of stranded Russian families aided by the Society to get through Ellis Island and to their destination in California. He introduced Rev. L. L. Zboray, a Hungarian civil engineer who had given up a \$3,000 salary to accept a home missionary appointment at \$600, and rejoiced in the sacrifice. Then the Russian delegation sang again, and with a prayer by Dr. Clifford one of the best sessions of the Convention was closed.

FRIDAY'S BUSINESS

During the Convention hour Friday morning the report of the Committee on the Annual Reports of Co-operating Societies was presented and referred. It recommended to the Publication Society that the number of colporter wagons be greatly increased; that the chapel cars be kept at work in the field for which they were built; and that literature printed in foreign languages be provided rapidly. As to the Foreign Society, the station plan was commended as intended greatly to stimulate and foster interest, and especial attention was called to the urgent needs as set forth in the report—thirty-five new men being needed at once to keep the work at its present efficiency. Coming to the Home Mission Society, the handling of the difficult complications in New Mexico was thoroughly

approved; the society was asked to prepare a policy for the solution of the country church problems by means of experimental stations or clinics; and its attention was called to the resolution adopted at Chicago calling upon it to raise \$100,000 for the education of missionaries to work among foreigners in this country. The Woman's Home Mission Society was recommended to look into the need of work among the unchurched masses of our cities, and establish this work as soon as possible. General recommendations were that all the co-operating societies should work in harmony with the budget, and that every church prepare and adopt a unified budget, including the women's work, at the beginning of the fiscal year. The joint secretary plan was commended and its extension advised.

The report of the committee on Religious and Moral Education recommended the appointment of a permanent commission with an educational secretary as soon as practicable, and this was adopted. The members appointed are given elsewhere. The committee on the relations of the mission work of the Home Mission and Publication Societies, which was not ready to report, was continued and instructed to report next year.

CLOSING SESSIONS

Saturday morning the commission on young people's work reported, recommending that it is inadvisable to suggest any change of names; that the Convention appoint a permanent commission of nine, to superintend the work of organization of young people's societies, together with the inspirational and educational work therein, subject to the vested rights of the Publication Society; and that the Baptist Young People's Union of America be asked to assume the functions of a larger federation of Baptist young people by including representatives from other lands as well as the North, South and Canada; by holding inspirational meetings in connection with the General Convention of the Baptists of North America, the Baptist World Alliance, or independently.

Three strong addresses closed the week and made the Saturday evening session one of the best. The speakers were Rev. John F. Herget of Cincinnati, Dr. L. A. Crandall, and Rev. A. J. Vining, who represents the

Russian educational movement. The Convention sermon by Dr. Faunce, President of Brown University, on Sunday morning, was a fitting finale. The preacher was at his best, and it would be difficult to pay him a higher compliment. He brought the convention to a high plane as he pointed out

how, by our origin, history and genius, Baptists must be in cordial sympathy with the great democratic movement in our generation, must seize upon and guide and spiritualize the social aspirations of our time, or ignominiously fail in spiritual leadership.



Washington Monument, Philadelphia

A BEAUTIFUL SPOT IN FAIRMOUNT PARK

The Home Mission Society's Anniversary

THE Home Mission Society compressed its annual meeting into two sessions, unless the inspirational evening session be counted as a third. And the convention clipped off an hour or more at that, such seemed to be its pressure of business and debate. The time allowed, however, was filled with interest, and large matters were pressed to the front.

President F. A. Wells, of Chicago, presided, and in brief opening remarks dwelt particularly upon the laymen's movement and the work of the Brotherhood. In the laymen's awakening he saw the hope of a wonderful development.

Secretary Morehouse had presented the annual report at the preliminary meeting of the society on Tuesday morning.

Two addresses were made on the work among the colored people. Dr. George Sale, superintendent of education for the Society, gave an enlightening address on "The Dominant Purpose in our Work for the Negroes," this being from the first to provide a wise, consecrated and educated leadership. Industrial training is necessary and much of it must be done, but it is not enough for the uplifting of the race, which requires highly trained leaders in all the professions. The frequent remark that it is not necessary to continue the missionary and school work among the colored people much longer was shown to be fallacious, and it was made clear that while illiteracy is growing proportionately less among the negroes, yet the number of negro illiterates

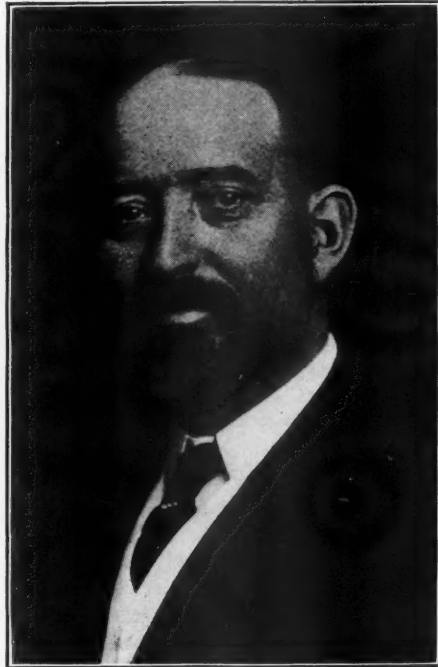
today is greater than the total number of colored people at the time of emancipation — so wonderful has been the increase of the colored population. The educational progress made a strong showing, and the presentation was exceedingly effective.

Dr. A. C. Osborn, who has been president of Benedict College for sixteen years and has just retired, took that institution as an illustration of the school progress since the emancipation. The way in which the thousands of Benedict graduates have filled the teaching and ministerial positions in all the communities in the state and neighboring sections, besides making homes and running business places and farms, was concretely set forth, until the inestimable benefit of such an educational institution was felt by all. Dr. Osborn is most optimistic concerning the race problem, and says that in South Carolina it gives no concern, for the relations between the whites and blacks are friendly.

The afternoon session was devoted chiefly to the home mission work in Spanish-speaking fields. First came Porto Rico, represented by the general superintendent, Rev. A. B. Rudd, who told of the forty-two Baptist churches and the continuous remarkable growth, also of the whole evangelical work, which in the past twelve years has grown to more than 10,000 evangelical Christians, while the denominations are working in comity with the best results. Dr. Rudd introduced Rev. Fernando Cepero, a highly educated native Porto Rican preacher, who made an excellent address in English. He was an object lesson of impressive kind, disclosing what the gospel carried by our missionary effort means in the life of those who receive it. Here was the same power that was seen in the Russian Baptists, manifested in an entirely different race type. Mr. Cepero is pastor of the church at Rio Piedras, where the Normal School is located, and is filling the post efficiently. The two addresses made Porto Rico a real mission field.

Then Dr. H. R. Moseley, who has directed and developed the work in Eastern Cuba ever since the Home Mission Society entered Santiago, shortly after the American soldiers did, told of the continued progress in Cuba during the past thirteen years. Never have the conditions been so favorable, the

missions so well manned, the work so thoroughly established on a substantial basis as now. Our schools at El Cristo have given us standing throughout Cuba, and are known both for their good scholarship and Christian character. Dr. Moseley pointed out the strategic position of Cuba, as the Gibraltar of the Gulf of Mexico, the guardian of the entrance to the waters that will be filled with world commerce when the



F. A. WELLS, PRESIDENT

Panama Canal shall be in operation, the base of missionary endeavor in South America — a land that must be taken by the gospel forces if we are to gain victories in the great Spanish-speaking countries in Central and South America.

Dr. Moseley had a native Cuban preacher to introduce, and Pastor Molino, a Spaniard of high education, pastor and editor, gave another illustration of the way in which the gospel is reaching all classes and bringing them into service. The record made in both Cuba and Porto Rico forms a notable chapter in modern missions.

Because of the revolutionary conditions out of which he came, and the uncertainty as to what the immediate future will bring, deep interest attached to the message brought

There was desire, however, to discuss the matter from the floor at once, and a resolution was offered by Mr. R. S. Holmes, of Michigan, that the convention request the committee just provided for to devise ways and means to limit the home expense to ten per cent of receipts. After some discussion this motion was defeated, and the committee was left free to make investigation and report. The executive committee made it plain that it desires the fullest investigation. The committee, which was appointed later, is given among the convention committees on another page.

The following officers were elected:

PRESIDENT, Cornelius Woelfkin of New York.

VICE-PRESIDENTS, I. W. Carpenter of Nebraska, George C. Whitney of Massachusetts, Andrew MacLeish of Illinois.

RECORDING SECRETARY, George B. Huntington of Massachusetts.

FOREIGN SECRETARY, Thomas S. Barbour, D.D.

HOME SECRETARY, Fred P. Haggard, D.D.

TREASURER, C. W. Perkins.

BOARD OF MANAGERS: Term expires 1912 — Albert E. Carr, Boston, Mass., to fill vacancy. Term expires 1914 — George E. Briggs, Lexington, Mass.; George Bullen, D.D., Hingham, Mass.; Wellington Fillmore, Cambridge, Mass.; V. P. Kinne, Buffalo; Rev. M. A. Levy, Newton Center, Mass.; Rev. Herbert S. Johnson, Boston, Mass.; L. A. Crandall, D.D., Minneapolis; O. R. Judd, New York; Herbert J. White, D.D., Hartford, Conn. Term expires 1912 — A. W. Anthony, D.D., Lewiston, Me., to fill vacancy. Term expires 1913 — C. A. Fulton, D.D., Boston, to fill vacancy.

The General Committee will be found on another page.

THE WOMEN'S SESSION

At the afternoon session, the women's foreign mission work was first presented. Mrs. Andrew MacLeish, President of the Woman's Foreign Society of the West, made a strong address, surveying the work done by the women's societies through women on the foreign fields, and giving illustrations of practical nature showing how the schools are helping create Christian homes, how medical missionaries are in-

troducing a new life into the homes, and how the oriental womanhood is being transformed by this missionary service. She spoke strongly also of the need for interdenominational co-operation in the foreign fields, and gave concrete instances of union of schools and service and the beneficial results.

Mrs. H. G. Safford, secretary of the Woman's Society of the East, pleasantly introduced several women missionaries, whose brief addresses were among the interesting features of the day. An exceedingly bright and taking young Burman was Miss Nellie Ma Dwe Yaba, daughter of one of the two boys brought to this country for education by Missionary Boardman, and granddaughter of one of the first converts baptized by Judson. She not only made a speech tinged with humor and pathos, but sang a hymn composed by her father. She has been in this country seven years, earning her way while getting her college and medical and other training, and is going back as a missionary. She will tell her story for MISSIONS presently, and a most interesting and eventful story it is.

MISSIONARIES' FIELD DAY

This was missionaries' afternoon, and there were many on the platform. Secretary Barbour introduced them, and they were received with applause. Brief remarks were made by Capt. Luke W. Bickel of the Inland Sea, Japan; Rev. F. W. Goddard of East China; Dr. P. H. Lerrigo of the Philippines; Rev. A. L. Bain of Africa; Rev. N. H. S. Hascall of Burma; Rev. L. W. B. Jackman of Assam, and Rev. W. A. Stanton of India. These were burning appeals for reinforcements, new recruits, means for advance. If our churches could see the situation for one week as these missionaries see it, a half million dollars above the apportionment would come rolling in this next year.

THE OUTGOING MISSIONARIES

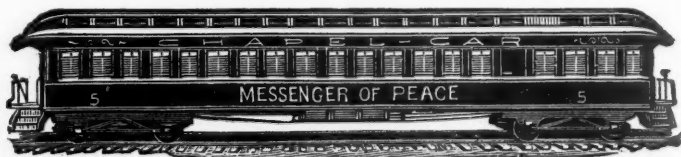
The evening session was made thrilling by the presentation of the large company of outgoing missionaries. It was unfortunate that this feature was last of a long program, but a good audience remained and was amply rewarded. At the beginning of the session there was a stirring appeal by

Rev. J. H. Franklin, of the Congo Commission, for Congo-land, which he brought vividly before us in its needs, especially just now of better equipment. It is not fair to send our missionaries out there and leave them with half-manned and miserably equipped stations.

Secretary Barbour, recently returned from his visit to India, spoke of that land as related to the task of the Christian church, showing the mission of Christianity in that distinctively religious environment and the hopeful conditions. Then Prof. A. W. Anthony, of the Free Baptists, who accompanied Dr. Barbour, told of the wonderful girdle of love that is being thrown around the globe, more wonderful than the marvels of the speed in the world journeys.

His investigations had made him optimistic, though he realized that the work was slow.

Secretary Haggard introduced the outgoing missionaries, a list of whom with his introductory explanations is given elsewhere in this issue. Each was greeted with applause, and spoke briefly but impressively. The note of joy in going was dominant. The motive was the desire to make the most of the one life and influence, and to follow the call of duty. The number of young couples, and the fine personalities, made this one of the most interesting presentations we have seen. Our seminaries are giving of their brightest and best to this great work. This closed the meeting of the Foreign Society.



The Publication Society's Anniversary

SATURDAY the Publication Society had its annual meeting, beginning after the Convention had transacted some business at the morning session. Dr. W. H. Doane, vice-president, presided. As time was short, the speakers were introduced without delay, and the first, Rev. W. F. Newton, who is doing a particularly live colporter work in Connecticut, gave incidents that illustrated the advantages and benefits of his portable outfit. He is a valuable worker, and has been much in evidence with his wagon at the World in Boston, and in the Philadelphia exhibit. The changing aspects of Sunday-school work, and the new methods and plans introduced by the Publication Society, were treated by Rev. E. M. Stephenson, who has recently been engaged by the Pennsylvania Baptists, through the Publication Society, to look after the better training of Sunday-school workers. The chapel car work among railway men was described by Rev. T. R. Gale of the "Messenger of Peace," which has been set apart of late for this special service. The missionary has worked in co-operation with the International Com-

mittee of the Y. M. C. A. A large measure of success has attended the work, and the railroad authorities have welcomed it and given free access to their car shops.

At the afternoon session the election of officers resulted as follows:

PRESIDENT, W. H. Doane, Ohio.

VICE-PRESIDENTS, Hon. E. S. Clinch, New York, and Frank Strong, LL.D., Kansas.

SECRETARY, A. J. Rowland, D.D.

RECORDING SECRETARY, J. G. Walker, D.D.

TREASURER, H. S. Hopper.

MANAGERS: For three years — Milton G. Evans, D.D., W. O. Rosselle, Ph.D., J. W. Willmarth, D.D., J. P. C. Griffith, R. M. McKay, D. W. Perkins, Rev. E. T. Sanford. For two years — George D. Adams, D.D., G. M. Phillips, Robert Crozer.

EFFECTIVE ADDRESSES

Three unusually effective addresses occupied the afternoon session and completed the Society's anniversary. The first was by

Rev. I. E. Bill, of Illinois, who spoke on "The Publication Society as a Denominational Asset," and covered much ground; treating the inspirational values of a Baptist name, the conservational value of the Baptist press, the educational value of a Baptist institution, and the recreational value of Baptist evangelism. Alliterative, analytical, bright, this address kept the audience awake and alert. Superintendent Joe P. Jacobs of Missouri took "Enlargement" as his key-word, with a great field, a great work, and a great achievement as arguments. As one of the most energetic of the field workers he could speak from personal experience.

Then came Dr. O. P. Gifford, with his address on "Future Possibilities." These he found in (1) Finding what the Bible means; (2) Finding what the soul means; (3) Finding points of contact with civilization for the book through the soul. A publication society is a mighty engine for construction or destruction. It does more

to make or unmake a nation than all the navies that float and all the armies that fight. Of all denominations Baptists should fear criticism least. If we know no more than the fathers knew, then let us live on canned goods mentally and save expense. Let our Society use the best brains it has to find all that God has put into the Book. As for the soul, let the Society bestir itself to publish a Christian psychology. As for points of contact, the Bible is to reach civilization through souls. There is a mighty field for the Society in showing how to apply the dynamic of the Spirit to the regulation of the life that now is. The church needs to make an ethic. We sadly need a regenerated sociology and ethic. The Publication Society can make no better use of its funds and power than to employ regenerated brains to find what the Bible means, what the soul is before and after regeneration, and how to apply revealed truth to the regulation of life. Let it change pulp into power.

Things Done by the Convention Which You Will Wish to Know

CONVENTION OFFICERS

President, Emory W. Hunt, of Ohio; first vice-president, Henry Bond, of Massachusetts; second vice-president, Fred Brasted, of Oklahoma; corresponding secretary, William C. Bitting, of Missouri; recording secretary, J. H. Franklin, of Colorado; treasurer, William E. Lincoln, of Pennsylvania.

Executive Committee: For one year—W. W. Stickney, Vt.; D. B. Purinton, W. Va.; Ambrose Swazey, Ohio; Sidney Clark, N.D.; F. S. Deitrich, Idaho; C. F. Ralston, N.Y.; S. B. Messer, Pa.; F. L. Anderson, Mass.; E. R. Curry, Neb.; J. H. Garnett, Cal. For two years—E. S. Clinch, N.Y.; W. S. Shallenberger, D.C.; E. J. Lindsey, Wis.; D. C. Shull, Iowa; Shailer Mathews, Ill.; R. O. Earle, Minn.; E. A. Hanley, R.I.; G. W. Cassidy, Kans.; J. F. Vichert, Ind.; L. A. Crandall, Minn. For three years—W. G. Brimson, Ill.;

George W. Coleman, Mass.; E. K. Nicholson, Conn.; J. B. Lemon, Ohio; Luther M. Kellar, Pa.; J. C. Armstrong, Mo.; W. W. Beman, Mich.; A. H. Stockum, Colo.; Benjamin Otto, Mo.; R. N. Lynch, Cal.

DES MOINES IN 1912

It was voted to hold the next meeting of the Convention in Des Moines, Iowa. The Convention will probably go to Boston in 1914, because this year will mark the centennial anniversary of the Foreign Mission Society.

STATE CONVENTION MINUTE

The secretaries of the State Conventions in meeting held desire to express to the Northern Baptist Convention their gratification at the action taken in the adoption of the by-laws in reference to the relation of State Conventions to the Northern Baptist Convention, and would respectfully request, in view of the mutual relations to be estab-

lished and the importance of State mission work, that the following resolution be adopted:

Resolved, That this Convention, through its president, appoint this year a commission of nine on State Conventions, to give annually such bird's-eye review of State Conventions as shall be of practical value to the denomination, and to report upon such questions of relation to this Convention as may be referred to it. Of the nine so appointed, three shall serve for three years, three for two years and three for one year; each year thereafter three shall be chosen to serve for three years. It being understood that this will involve no expense to the Convention.

A MISSIONARY OBJECTIVE

When the report on the Denominational Objective was presented, objection was raised that there was no plank sufficiently missionary, and the matter was referred to a special committee for revision. Later this new plank was recommended and adopted. It should be added to the statement printed in *MISSIONS* for June on the title page:

6. Every church should appoint a strong missionary committee composed of both men and women, who, together with the pastor, should inaugurate a vigorous educational campaign for creating greater missionary interest on the part of every member. The various denominational agencies should be utilized in this undertaking. The weekly system of giving to missions should be adopted and an every-member canvass of the congregation should be prosecuted with a view to securing a missionary offering from every member.

HOME MISSION OFFICERS

PRESIDENT, Fred A. Wells of Chicago.

VICE-PRESIDENTS, D. K. Edwards of Los Angeles, C. C. Barry of Boston, Charles T. Lewis of Toledo.

CORRESPONDING SECRETARY, Henry L. Morehouse, LL.D., of New York.

TREASURER, Frank T. Moulton of New York.

RECORDING SECRETARY, W. M. Walker of Scranton, Penn.

BOARD OF MANAGERS, for three years: Rev. R. E. Farrier, Passaic, N.J.; Rev. H. T. Fowler, Mt. Vernon, N.Y.; Rev. F. M. Goodchild, New York; Rev. Curtis Lee Laws, Brooklyn; James M. Hunt, Yonkers; James McIlravy, Brooklyn; Edgar L. Marston, New York; Rev. E. T. Tomlinson, Elizabeth, N.J.

For one year to fill the unexpired term of W. A. Grippin, deceased, W. J. Grippin, Bridgeport, Conn. For two years to fill the unexpired term of Dr. Jacob Sallade, deceased, Bert Underwood, Summit, N.J. To fill the term of Dr. C. D. Case, resigned, Alfred E. Tuxbury, Montclair, N.J.

The General Committee is given on another page.

THE FINAL ENROLLMENT

In the announcement of enrollment it appeared that there were registered 2,452 delegates, 1,865 visitors and 50 guests, a total of 4,367, to which may be added an estimate of 800 for whom there were no cards to register, the grand total being 5,167. This is by far the largest recorded.

SOUTHERN CONFERENCE COMMITTEE

The committee appointed to confer with the committee of the Southern Baptist Convention in regard to all questions at issue, including the situation in New Mexico, is as follows: W. C. Bitting, J. S. Dickerson, E. L. Tustin, S. H. Greene, Geo. E. Horr, J. W. Conley, F. M. Goodchild, Walter Calley, J. H. Franklin. The Southern Committee is composed of Joshua Levering, A. J. Barton, E. Y. Mullins, Lansing Burrows, F. F. Gibson, H. C. Moore, H. F. Sproles, J. B. Gambrel. Both committees are widely representative, and it seems certain that the questions will be discussed in fraternal spirit. Much is hoped for from the conference, whose outcome may be far reaching.

AN EDUCATION BOARD

An Education Board was established, to develop the educational convictions of our churches, study our educational problems, and foster such denominational institutions and ministries in other schools as the board may approve. An important work committed to a strong body of men.

Resolutions, Officers and Committees

Report of Resolutions Committee

No specific action has been taken on some resolutions, inasmuch as they are embodied in the recommendations of other committees and commissions of the convention — for example, matters concerning religious life, Sunday observance, industrial and social conditions. The present crisis in many denominational and social questions, which impels people to look to the church for expression of attitude and support, makes the duties of the committee on resolutions exceedingly difficult. With these considerations in mind the following resolutions are submitted:

Resolved, that we, the members of the Northern Baptist Convention, assembled in Philadelphia, hereby express our profound gratitude for the generous hospitality extended to us by the Grace Baptist Church and its eminent pastor, Dr. Russell H. Conwell, and the churches of the city; and for the excellent service of the general committee, the executive, law and finance committees, the press and citizens of Philadelphia;

Resolved, that a vote of thanks be extended to the railroad companies occupying the territory of the Northern Baptist Convention, for their courtesy to our workers during the past years.

Whereas, there is a general feeling among the delegates to this convention that too much time has been consumed in adjusting the machinery of organization and that many of the reports are unnecessarily time-consuming, thereby preventing the fullest profit from our meetings; *Resolved*, that we request the various committees and commissions of the convention to make their reports as brief as possible hereafter.

Whereas, it has been necessary heretofore to emphasize the financial demands of our work, we believe that the time has arrived when greater stress must be laid upon the development of the spiritual life in our churches and in this convention, and that we urge this as the ideal for the coming year. *Whereas*, our budget method of finance seems to be at a test, we urge our churches strongly to the fullest co-operation in demonstrating its effectiveness. *Whereas*, the great Head of the church is leading us in the direction of close co-operation of all our denominational agencies for the advancement of his kingdom; *Whereas*, the rapid growth of various bodies of churches using foreign languages (at least for a time) bids fair to furnish great factors of the best denominational strength in the future, *Resolved*, that a commission be appointed to study and report on the best method of co-ordinating all these factors in the local, state, and general missionary activities of the denomination; this commission to be composed of representatives of the leading nationalities, appointed by the president to the number of seven to twenty-one at his discretion.

In view of the great and growing work which the daily vacation Bible school is doing in bringing the word of God and its impulses to bear on children of the most destitute classes, and also getting college young men and women to engage in this Christlike work, we heartily commend this method to the churches. We recommend our theological seminaries and institutions of learning to establish social service scholarships in

order that their students may be able to avail themselves of this line of service.

Whereas, we as Baptists, are opposed to the use and sale of intoxicating drinks as a beverage, and *Whereas*, we believe that every effort to curtail this iniquitous traffic should receive our co-operation; be it *Resolved*, 1. That we urge all temperance societies and movements to thorough co-operation. 2. That we urge the Christian forces in the state of Maine to prevent any repeal of the Maine prohibition law, since the cause of temperance in the entire country is at stake. 3. That we earnestly petition the Senate and House of Representatives to pass, at the earliest possible moment, a law that will prevent the shipping of intoxicating drinks into prohibition territories. 4. That we urge every Christian voter to use the influence of his ballot against this evil. 5. That we request the Rockefeller Society of Medical Research and Carnegie Institute to extend its researches to the effects of alcohol on the human race.

Resolved, that we express our approval of the treaties proposed by President Taft for the settlement of all questions between nations by arbitration and that we petition the United States Senate to favor all such treaties.

Whereas, many of the immigrants from Europe and Asia have been driven here by religious persecution, and *Whereas*, religious persecution has been detrimental to the peace, progress, and prosperity of civilization; *Resolved*, that President Taft be requested to consider the advisability of asking the nations of the world, either by treaty, by the Hague Peace Conference, or by calling an international conference, to secure religious liberty for people of every faith of the world.

Resolved, that we express to the General Convention of Baptists of North America, and to the Baptist World Alliance, both to meet in Philadelphia at the conclusion of this convention, our heartiest greetings and best wishes for enthusiastic and profitable meetings.

Home Mission Society General Committee

General Committee, Class III, term expires 1914: Laymen — J. C. Barline, Spokane, Wash.; S. F. Bowser, Ft. Wayne, Ind.; D. D. Smith, St. Paul, Minn.; C. T. Brockway, Syracuse, N.Y.; Judge J. F. Clyde, Osage, Ia.; H. F. Compton, Seattle, Wash.; B. W. Getsinger, Phoenix, Ariz.; C. H. Prescott, Cleveland, Ohio.; C. E. Prior, Hartford, Conn.; C. R. Stark, Providence, R.I.; F. W. Warren, Warren, Wis. Ministers — F. C. W. Parker, Portland, Ore.; A. S. Carman, Marietta, Ohio; J. H. Deere, Phoenix, Ariz.; W. A. Elliott, Ottawa, Kan.; James McGee, Marshalltown, Ia.; W. P. Stanley, Portsmouth, N.H.; Herbert E. Thayer, Springfield, Mass.; T. W. Young, Detroit, Mich. Women — Mrs. C. R. Gray, Portland, Ore.; Mrs. George A. Bodwell, Lynn, Mass.; Mrs. E. T. Cressey, Sioux Falls, S.D.; Mrs. Robt. O. Fuller, Cambridge, Mass.; Mrs. E. A. Thayer, Minneapolis, Minn.; Mrs. E. S. Wheeler, Oak Park, Ill.

Foreign Mission Society General Committee

General Committee: Term expires 1913 — John P. Crozer, Upland, Pa., to fill vacancy caused by death of Samuel A. Crozer; Mrs. M. G. Jones, Rochester, N.Y.,

to fill vacancy caused by death of Mrs. Lewis E. Gurley. Term expires 1914—Pres. C. M. Hill, Berkeley, Cal.; D. T. Pulliam, Loveland, Colo.; S. H. Greene, D.D., Washington, D.C.; Prof. Ernest D. Burton, Chicago; C. M. Carter, D.D., Los Angeles, Cal.; R. D. Lord, D.D., Brooklyn, N.Y.; Rev. W. W. Dawley, Syracuse, N.Y.; Luther Kellar, Scranton, Pa.; John Humpstone, D.D., Brooklyn, N.Y.; Rev. J. F. Herget, Cincinnati, Ohio; H. Stone, Portland, Ore.; H. Kirke Porter, Pittsburgh, Pa.; T. H. Stacy, D.D., Concord, N.H.; John G. Farmer, Cedar Rapids, Iowa; J. W. Mauck, Hillsdale, Mich.; Rev. Herbert E. Thayer, Springfield, Mass.; Harry W. Jones, Minneapolis, Minn.; W. C. Bitting, D.D., St. Louis, Mo.; H. D. Holton, M.D., Brattleboro, Vt.; E. G. Boynton, La Crosse, Wis.; Mrs. A. MacLeish, Glencoe, Ill.; Mrs. A. G. Ropes, New York, N.Y.; Mrs. James B. Colgate, Yonkers, N.Y.; Mrs. Edgar O. Silver, East Orange, N.J.; Mrs. Horace A. Noble, Buffalo, N.Y.

Publication Society General Committee

General Committee: Term expires 1912—Ministers: Orville Coats, Arizona; G. E. Burlingame, California; H. B. Carpenter, Connecticut; W. S. Abernethy, Illinois; W. H. Bowler, Idaho; S. E. Price, Kansas; J. B. Lemon, Ohio; Geo. R. Varney, New Mexico; C. H. Jones, Oklahoma; Geo. W. Rigler, Rhode Island Laymen: W. J. Stackhouse, Colorado; Henry Emmons, Delaware; A. W. Payne, Missouri; J. W. Wade, Montana; Frank Dickerson, New York; D. G. Garabrant, New Jersey; E. E. Bennett, Nebraska; B. L. Corum, Utah; F. M. Butler, Vermont; J. C. Gates, Michigan. Women: Mrs. A. Hatcher Smith, California; Mrs. W. H. Baker, District of Columbia; Mrs. Henry Glover, Massachusetts; Miss Mary Colgate, New York; Mrs. W. G. Jones, Washington.

Committees of the Convention

BOARD OF EDUCATION

For three years: G. E. Horr, Massachusetts; Frank Strong, Kansas; Sidney Clark, North Dakota. For two years: C. A. Barbour, New Jersey; E. W. Hunt, Ohio; L. W. Riley, Oregon. For one year: W. H. P. Faunce, Rhode Island; E. D. Burton, Illinois; E. R. Curry, Nebraska.

RELATION OF HOME MISSION SOCIETY TO PUBLICATION SOCIETY

E. J. Lindsay, Wisconsin; W. W. Dawley, New York; C. A. Edsall, Pennsylvania; C. T. Lewis, Ohio; F. J. Martin, Washington; F. C. Nickles, Minnesota; E. W. Stephens, Missouri; H. J. White, Connecticut.

CITY MISSION PROBLEMS

Term expires 1912: C. H. Sears, New York; H. C. Gleiss, Pennsylvania; H. T. Crane, Ohio. Term expires 1913: R. M. West, New York; C. A. Brooks, Ohio; F. L. Anderson, Illinois; Term expires 1914: G. E. Burlingame, California; E. P. Farnham, New York; Shailer Mathews, Illinois.

HOME ADMINISTRATION OF FOREIGN MISSION SOCIETY

A. G. Burrows, New York; Ambrose Swasey, Ohio; J. G. Affleck, New York; R. N. Holmes, Michigan; C. T. Lewis, Ohio; H. G. Beeman, Iowa; J. B. G. Pidge, Pennsylvania.

SOCIAL SERVICE

Term expires 1912: S. Z. Batten, Iowa; Walter Rauschenbusch, New York; W. Q. Roselle, Pennsylvania; A. W. Wishart, Michigan; Shailer Mathews, Illinois. Term expires 1913: Harold Pattison, Minnesota; L. W. Riley, Oregon; C. J. Galpin, Wisconsin; G. T. Wells, Pennsylvania; E. A. Hanley, Indiana. Term expires 1914: H. P. Whidden, Ohio; G. W. Coleman, Massachusetts; C. R. Henderson, Illinois; Mitchell Carroll, District of Columbia; John E. Franklin, Colorado.

APPORTIONMENT

W. S. Shallenberger, Pennsylvania; F. P. Haggard, Massachusetts; H. L. Morehouse, New York; A. J. Rowland, Pennsylvania; Mrs. K. S. Westfall, Illinois; Miss M. A. Greene, Rhode Island; Mrs. Andrew MacLeish, Illinois.

DELEGATES TO FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA

A. G. Lawson, Connecticut; W. A. Stanton, Pennsylvania; L. C. Barnes, New York; W. C. Bitting, Missouri; J. B. Calvert, New York; J. S. Dickerson, Illinois; C. A. Eaton, New York; W. H. P. Faunce, Rhode Island; O. P. Gifford, Massachusetts; J. W. Conley, California; H. B. Grose, Massachusetts; G. E. Horr, Massachusetts; H. J. Vosburgh, New Jersey; C. L. Laws, New York; H. P. Judson, Illinois; G. W. Lasher, Ohio; E. J. Lindsay, Wisconsin; Shailer Mathews, Illinois; C. W. McCutcheon, New Jersey; E. F. Merriam, Massachusetts; H. L. Morehouse, New York; H. Kirke Porter, Pennsylvania; Walter Rauschenbusch, New York; E. M. Thresher, Ohio.

PERSIAN MISSION

(To Report in 1913)

C. F. Ralston, New York; Cornelius Woelfkin, New York; W. B. Wallace, New York; John Humpstone, New York; T. J. Villers, New Jersey.

RELATIONS BETWEEN STATE CONVENTIONS AND NORTHERN BAPTIST CONVENTION

One year: I. B. Mower, Maine; M. P. Fikes, Michigan; C. A. Schafel, Nebraska. Two years: C. A. MacAlpine, New York; C. J. Rose, Ohio; E. R. Pope, Minnesota. Three years: F. W. Padelford, Massachusetts; John S. Stump, West Virginia; C. A. Woody, Oregon.

MINISTERS' BENEFIT BOARD

One year: W. S. Shallenberger, Pennsylvania; C. M. Gallup, Rhode Island; E. S. Reinhold, Pennsylvania; P. C. Wright, Connecticut. Two years: C. M. Thoms, New York; John Humpstone, New York; H. Kirke Porter, Pennsylvania; Andrew MacLeish, Illinois. Three years: H. L. Morehouse, New York; C. A. Eaton, New York; E. H. Haskell, Massachusetts; W. H. Doane, Ohio.

CONFERENCE WITH CO-OPERATING SOCIETIES ON WAYS AND MEANS

W. E. Lincoln, Pennsylvania; W. C. Bitting, Missouri; F. L. Anderson, Massachusetts; George W. Coleman, Massachusetts; D. C. Shull, Iowa.



A VILLAGE SCENE IN THE PHILIPPINES

A Transformed Village

By Rev. Charles W. Briggs



THE village of Tina, in Iloilo Province, Philippines, is built along the crest of a hill that is some seventy feet in height. The village comprises about three hundred and fifty houses, and has a bamboo hedge dividing the village into two parts: To the right from this hedge is the Catholic section of the village. Here are about three hundred houses, and several families of upper class Filipinos. In this part of the village is a Catholic church, also a district schoolhouse with government teachers in charge. The more wealthy people in Tina all live in this Catholic part of the village. The priest in a neighboring town has friends and relatives in Tina, and occasionally visits the place to say masses and gather in the Catholic revenues from Tina.

To the left from the bamboo hedge is the Protestant section of the village. Here there are about fifty houses, and several of the families living here are quite poor. Some of the Protestants, however, are land owners. During the past eight years there has been a gradual gain for the Protestant part of the village, in that an occasional new family has joined the ranks, and some Catholic families from the other part of Tina have moved into this end of the village.

The Tina school is under the supervision of the American teacher in Janiway. A new teacher had come to this town, an American who had already had some two or three years' experience in the Philippines. He does not pretend to be a Christian man, nor to have any enthusiasm for missionaries. But one day he stopped the missionary who had been for some years working in the province where Tina is located, and said: "I was in Tina the other day, and was greatly pleased with what I saw there. How did you do it?" The missionary asked him what he referred to, and he answered something like this:

"I went to visit the school in Tina, and noted a group of children with hands and faces clean and hair neatly brushed, looking in contrast with the rest of the school. The teacher in the school, a Filipino, told me those were the children from the Protestant part of Tina. Then after inspecting the school, I went out through the bamboo hedge into the Protestant end of the village: I saw the pretty chapel with the flag-pole and flower-beds; I noted that all of the houses though humble, seemed neat and cleanly, and that all the premises were brushed up and spick and span; the very atmosphere of that part of the village was sweeter and more sanitary than in the other part of the village. How did you do it?"

The missionary replied that the best part of it all was, that he didn't do it all. The people did it themselves. That those people had been Protestants for years; and had had the New Testament in their homes, in their own language, for some seven years. That they had for an equal period sustained their chapel and Bible School and the preaching of the Gospel. That they observed Sunday, and prayed to God instead of to the saints and images. And that if there was any transformation in evidence in that part of the town, the reason was that the Gospel was working there as a leaven, and had first made the people new and clean in their hearts, and that then of their own accord they had cleaned up their village. The missionary protested that he had never told the people in Tina to sweep up underneath their houses, and wash the hands and faces of their children and send them to school neat and cleanly.

The American teacher was much impressed with what he had seen in Tina. He had sought to transform Filipino country villages, and make them more cleanly and more sanitary. He remembered how hard it had been to get the people to put his teaching into practice, and how they speedily relapsed into dirt and disease again, after having made a start to do as the teacher had taught them. The teacher had the science and good will, but he lacked the dynamic needed in the people themselves.

It is not enough to enlighten the minds of the Filipinos, and then expect that they will become "new creatures." They will manage to remain the same "old creatures" with their new light in their minds. They need the transforming power that comes only by knowing and living in Christ. The Government schools are doing a great service in

taking science and good training to the Filipinos. But their work absolutely needs to be supplemented by the dynamic of the Gospel which alone can make the Filipino a "new creature" in the likeness of Christ.

American teachers are very strictly forbidden by the government officials to teach religion in the schools. It is a Catholic country, and Catholic prejudices must not be aroused, or the whole opportunity and service of the school to the Filipino will possibly be defeated. But it is not enough merely to teach the Filipino to read and write and then to equip his mind with information and science. The Filipino has been trained from babyhood to gamble and drink and practice immorality; the Filipino has never been taught about God. He has been trained for centuries to pray to the multitudinous saints of the church, and to confess his sins to a priest; and he thinks salvation is an easy matter for the sin may be committed and then the priest hired to forgive it. The Filipino has been trained to the conviction that character is not needed for service of God and for salvation. The result is that character is lacking in the Filipino so trained. And he is quite content with dirt and maggots and disease, both of the body, of the mind and soul, and of the community. The need for the Gospel in the Filipinos' training is most urgent. It is his only hope.

The teacher's testimony regarding what he had seen in Tina is worth remembering, for it is true, and illustrates what is so fundamental and vital in all America's dealings with the Filipino. That same transformation that he saw in evidence in Tina is possible in every Filipino village that will receive it. And absolutely nothing else will transform the villages, or mean salvation to the Filipinos.





Devotional

Prayer for the Persecuted

ALMIGHTY and most Merciful Father we thank Thee for the faithful men who are preaching the gospel of Thy Son at the cost of suffering, and persecution, imprisonment and exile, giving up all things in order that they may make Christ known to men. We humbly beseech Thee for those devoted servants in the near East, who are witnessing by word and life to the saving grace of the gospel. Endue them plenteously with power, console them in their afflictions, and cause the spirit of persecution to cease. Let Thy word have free course and be glorified among all the peoples of the earth. Grant our request for Thy Name's sake. Amen.



Seed Thoughts

Consciousness of ignorance is no small part of knowledge. — *St. Jerome.*

It is where human weakness ends, that divine power begins. — *Segneri.*

Make a daily resignation of thyself to God; let this be the key of the night and the key of the morning. — *Gurnall.*

The true unity we see is the unity of a common purpose, the unity of the church's commission to bring the world to the feet of Christ. — *Hugh Black.*

The Bible is full and complete as a book of direction; human life is full and complete as a field of exercise. — *Abbott.*

It is not so much general notions of Providence which are our best support, but a sense of personal interest taken by Christ in our welfare. — *Arnold.*

Oh, my soul! why art thou more affected at some petty observances than at the fundamental laws of justice and charity, or thinkest to atone to God for greater indulgences by a scrupulous strictness in easy duties? — *Austin.*

When there falls upon us a spirit of prayer to match the spirit of enterprise, then will the dreams of patriarchs and prophets come to pass, and our country and the world lie fair and peaceful under the Gospel light. — *Charles L. Thompson.*

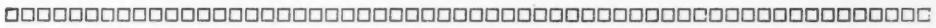
The Kingdom of God is a Society of the best men. . . . Its membership is a multitude whom no man can number; its methods are as various as human nature; its field is the world. — *Drummond.*

How can we redeem society if we do not everywhere put ourselves on the constructive side of moral questions? If all people did as we do in politics, amusements, temperance, Sabbath-observance, would the day be won for God or lost? — *Babcock.*



A Brahman Begins Bible Study

In Ongole, South India, the missionaries recently had the rare experience of having a Brahman gentleman present at the examination of the candidates for baptism, and also at the actual baptismal service. This gentleman is a Brahman lawyer; well disposed to the missionaries and fond of asking questions about America. He has even said to the missionaries, "You should spend more money, bring more missionaries and hurry forward your work." Yet while he admits the beauty and truth of Christianity theoretically, he has not advanced to the point of accepting it himself. The missionaries by no means have given up the hope that eventually he will come forward publicly as a Christian. Mr. and Mrs. Baker of Ongole had a beautiful English Bible sent them by a friend in America, and they in turn have presented it to this Brahman gentleman. In his letter of thanks, he made the remarkable statement for a Brahman, that Jesus was his ideal. He promised to read the Bible every day, and to try to follow out the plan suggested in the helps in the supplement for reading it through in a year. Who can foretell the spiritual results of the year of careful Bible study?



The Home Mission Schools

REPORTS OF COMMENCEMENTS AND OF ONE OF THE
BEST YEARS THE NEGRO SCHOOLS HAVE KNOWN

Virginia Union University

The year has been marked by progress in several directions. There has been a larger enrollment in the academy than ever before, and a larger enrollment of students preparing for the ministry. One hundred and seven men in academy, college and seminary are preparing to preach, of whom three are native Africans who will return to their own country to teach and proclaim the gospel.

The prosperity, generosity and loyalty of former students and their friends are shown in their hearty response to the appeal for contributions for a new dormitory which is so much needed. The colored preachers of Richmond have personally pledged \$1,000 and the colored churches in the city plan to raise \$5,000. A sexton in one of the churches has given \$50. Others are doing equally well. Men who so self-denyingly help themselves deserve help from others. About \$10,000 of the \$46,000 needed for the dormitory and two teachers' houses is still to be raised.

The University is to hold a Summer Normal School from June 19 to July 28, especially for the colored teachers of the State, who desire a professional certificate, the highest grade of teachers' State certificate. Nowhere else in Virginia are courses leading to this certificate, offered to colored teachers. That the State authorities desired to have Virginia Union University give these courses is a fine recognition of the character of the work of the school. The denomination has a great opportunity in this school — if only it will provide the buildings which will enable it to meet the demands upon it.

The exercises of commencement week were excellent. The baccalaureate sermon by Dr. C. A. Wooddy of Portland, Ore., was thoughtful and strong. The graduating exercises of the Academy, Monday night, and the Commencement exercises Tuesday

night were dignified and creditable. Tuesday night the school was honored by an extended address from Governor Mann, a very popular and democratic chief executive. He has shown the broadest interest in the welfare of all classes of the people, and has won the confidence of the Negroes to an unusual extent.

The University has received unusual recognition this year. It holds a position which will enable it to do a great work in molding the educational and religious life of the race, — if only it can have the buildings needed to accommodate the young men who desire to enter it. — GEO. R. HOVEY, *President*.



Hartshorn Memorial College, Richmond

Dr. C. A. Wooddy of Portland, Oregon, preached the baccalaureate sermon May 14. Hartshorn presented its twenty-two normal graduates, four college preparatory and one college graduate to a large appreciative audience commencement night, May 19. A granddaughter of Hartshorn graduated from the Hartshorn School of Music. She received her diploma on the twentieth anniversary of her mother's graduation. Among the many prizes awarded none caused so much surprise and comment as the one given for excellence in sweeping and taking care of a corridor. — LYMAN B. TEFFT, *President*.



Spelman Seminary

The lovely campus of Spelman, than which there is nothing of its kind finer in Georgia, is well-nigh deserted. Commencement is over. The out-of-door enjoyment came on class day, when the planting of an ivy by the high school graduates and of a maple tree by the graduates from the teach-

ers' professional course was followed by a tableau drill and procession. The alumnae, with school and class banners flying, amid music by the Atlanta Baptist College orchestra, were escorted by the high school girls to the alumnae arch, through which they passed and grouped themselves on the farther side while they sang the school song, "We are Spelman's Loyal Daughters." An interesting feature was the marching by the side of his mother of a sturdy boy of five, who manfully carried her banner. During the preceding chapel exercises the bronze memorial tablets to Miss Packard and Miss Giles were appropriately decorated with palms and carnations by the granddaughters' club. We are reminded that we have entered upon the second generation of students by the existence of this club.

The commencement sermon was preached by a graduate of Atlanta Baptist College of 1891, and the presentation on commencement day of certificates, awarded on the completion of the courses in dressmaking, millinery, cooking and printing, was made by a Spelman graduate of twenty-three years ago. It was a pretty sight when, after an earnest exhortation to each to do her duty well, wherever her work should be, sixty candidates passed across the platform before her and received the coveted ribbon-tied roll. They were dressed in simple white, unadorned by lace or ribbon. The other students were required to appear in white waists and dark skirts.

As Atlanta Baptist College and Spelman Seminary, while holding separate president's receptions and class-days, always unite in the commencement sermon and closing commencement program, which fell on the 17th of May this year, there was music by a joint chorus, as well as separate parts by the college boys and girls. Eight Spelman students finished the high school and three received the teacher's diploma. Atlanta Baptist College gave five academic, eight college, and eight theological diplomas, and two honorary degrees. Presidents Hope and Tapley called out the happy recipients of honors. Seventeen of the twenty-four classes that have gone out from Spelman were represented at this commencement season in person, and four more by letter.

E. O. WERDEN.

Benedict College

BY A. C. OSBORN, LL.D.

Benedict College, the outgrowth of a mission founded in 1871, was incorporated in 1894 with full college powers. It is co-educational. I became identified with it in 1895. During the sixteen years following 3,133 students were admitted, and of these 444 were graduated, 308 with college degrees. The graduates have some of them entered the employ of the United



A. C. OSBORN, D. D., LL.D.

States through the civil service examinations. Others have become physicians, lawyers, pharmacists, merchants, farmers. Of those who have become educators, 219 are public school teachers, 8 are principals of city high schools, 15 are professors or teachers in colleges, and 2 are presidents, one of a college and one of a university. Above all, a large number of graduates have entered the ministry and are pastors in many towns and cities of South Carolina, and in other states as well. Much active pastoral work is also being done by former members of the school who did not graduate, so that there is not in South Carolina a city or county which has not in it a pastor who was formerly in Benedict. Non-graduates are also use-

fully engaged in many other occupations. The cumulative influence of these workers is strongly Christian; for, so far as we know, every one of the teachers and professional men that have gone out from Benedict College is an avowed Christian. Such schools as this qualify and inspire men to lead. The influence of the school life is seen in home improvement and in all that makes for the elevation of the race.

RECOGNITION OF SERVICE

The Executive Board of the Home Mission Society has adopted the following minute in recognition of a long service:

Whereas, Dr. A. C. Osborn, President of Benedict College, has announced his intention of withdrawing from the presidency at the close of the present school year, after a continuous and successful administration of sixteen years' duration; *Resolved*, that this board desires to place on record its appreciation of the valuable services rendered to the college and to the cause of negro education by Dr. Osborn. Bringing to the work of the presidency the ripe experience of many years as a minister of the Gospel and as a pastor, and as a member of the governing boards of educational institutions, he has given himself with great enthusiasm and devotion to the work of the college in the belief that it is the crowning work of his life. During his administration the material equipment of the college has very largely increased, owing to his success in interesting people in the work of education; the enrollment has increased from 135 to 657, and through the cordial relations established with the people of the State he has won for the institution the good will of all to whom the work of the college is known. During these years the large number of students passing through the college have enjoyed the great advantage of the guidance of this man of lofty character and wide experience of life, whose impress they will bear throughout all their days. Regretting that advancing years render it advisable in his judgment that he be relieved from the administration of the college, this Board desires to congratulate Dr. Osborn that he brings to his advanced age so much of the vigor and enthusiasm of youth, and wishes that his remaining years may be years of happiness and peace.

Atlanta Baptist College

Atlanta Baptist College had this past year the largest enrollment and probably largest sustained attendance in its forty-four years. Commencement season began with the baccalaureate address by President John Hope, before an audience taxing the seating capacity of commodious Sale Hall Chapel. The sermon to the graduating classes of Spelman Seminary and the College was preached at Spelman, May 14, by Rev. L. P. Pinckney, an alumnus of Atlanta Baptist College. On Monday evening the students of the academy and college competed for the Paxon prizes in oratory. The donor, Mr. Fred J. Paxon, is a trustee of the College and president of the Atlanta Chamber of Commerce. On Tuesday afternoon the alumni association held its annual meeting, with alumni present not only from Atlanta but other parts of Georgia and other states. The meeting this year was of unusual interest because there appeared a new purpose to assume some of the burdens of maintaining the institution. A committee was organized to raise money to complete payment of the debt on Sale Hall.

One feature of commencement was the decennial reunion of the class of 1901. In that year there were graduated two young women from Spelman Seminary and four young men from the college. Of this little band one, Miss Granderson, died several years ago. S. B. Scott, M.D., could not come because of business engagements. The four present were Miss Claudia T. White, who taught for several years at Spelman, then at Haines Institute, and is now teaching college Latin and German for Spelman and the College; John A. Mason, M.D., who after four years at the medical college of Michigan University is now a successful physician and man of affairs in Chattanooga, Tenn.; Prof. B. G. Brawley, who since graduation at Atlanta taught a year in the public school, was seven years professor of English Language and Literature at Atlanta Baptist College, was graduated from the University of Chicago *cum laude* as B.A., after a year of residence at Harvard received his M.A., and has taught one year at Howard University, Washington, as head professor of English Language and Literature; and Prof. Z. T. Hubert, who

after graduation taught for one year at Atlanta Baptist College, studied for two years at Massachusetts Agricultural College, where he received his B.S., taught natural sciences two years at Florida State Agricultural College, has been for five years superintendent of buildings and grounds at Spelman, and has been recently appointed President of Jackson College, Jackson, Miss., to succeed Dr. Luther G. Barrett, who has retired after years of eminent service. Many readers of *MISSIONS* will recall Miss Jane Anna Granderson, who for several years was a teacher at Spelman and whose personality and public addresses in New England won so many friends to the education of colored women. Mr. Scott after graduation was for one year principal of a public school in Athens, Ga., then entered the United States Civil Service, and was the first negro appointed to a clerkship in the Canal Zone, Panama, where he served a year. He returned to the States, taught mathematics at Walden University, and at the same time took the medical course at Meharry Medical College. After graduation there he spent a year at the medical school of the University of Illinois and received his M.D. from that institution within one year. Few classes can show a finer record of attainment and service for the first ten years out of college than these six young colored men and women. They stand as a token of what the Home Mission Schools are doing for the elevation of people.

The exercises on commencement day were of a high order and reflected the training the students had received. Seven men were graduated from the divinity school, eight from the college, and four from the academy. As an indication of the character and scholarship of the college class just graduated, it may be said that two will be members of the faculty of Atlanta Baptist College next year as teachers in the academy and college.



Shaw University

Shaw University celebrated the twenty-sixth anniversary of the Leonard Medical School and forty-sixth anniversary of the University May 11. By ten o'clock every seat in the chapel and all available standing room was occupied. The interest was keen

from beginning to end. The most inspiring feature was the annual address by Dr. Judson B. Thomas, of Chicago, who for many years was District Secretary of the Home Mission Society. His subject was "Fraternalism." The address was favorably commented upon by leading people of both races. The food lecture and demonstration was enjoyed as usual. After President Meserve had awarded all the prizes, Dr. Thomas asked if the young woman who gave the demonstration received a prize, and if not he wanted to make her a present of a five dollar bill. Rev. Hight C. Moore, editor of the *Biblical Recorder*, Raleigh, delivered diplomas and awarded certificates to seventy-eight young men and women. The president announced that \$1,800 more had to be raised for the hospital. In response to this, Col. J. H. Young pledged \$100, and two checks came, one from J. H. Love and brother for \$50 and the Richmond Alumni \$76. In his parting address to the graduates the President spoke on the "Dangers of Success." The work of the year has been in many respects gratifying and encouraging, in spite of the fact that, aside from the regular school duties, the president has had to conduct a vigorous campaign to raise money for the Leonard Hospital, now in process of construction. Since October 1, 1910, nearly \$3,200 has been raised. During the year laboratories were installed for the departments of physics and chemistry in the literary department, and in the Leonard Medical building laboratories were equipped for the departments of pharmacy and medicine. There were thirteen conversions during the year, and the spiritual life of the institution was greatly quickened by a series of special meetings held in early February.



Houston College, Texas

The young negro here is full of spirit. Five at this commencement take license to go out among the people to aid in every honorable way to advance the cause of righteousness. The help so freely given by the Society will stimulate not only the immediate benefactors, but all who come in contact with them and us. The closing exercises have been very successful indeed, and we feel as though the Lord has been

with us and blessed us, as we go away with every student a professing Christian. May the Lord bless this great Society by giving the leaders encouragement through friends who may be raised up to continue the great work. Houston College sends \$15, coming from the mission effort put on foot some time ago for Home Missions. — F. W. GROSS, *President*.



Jackson College

The closing week of Jackson College this year, May 12-17, was unusually interesting. The fact that this was the last commence-

training and its concerts, but the annual concert was surpassingly good, the faithful and loved teacher, Miss Hillpot, having put into it her whole strength. On Wednesday eleven young men and women graduated, all but one in the full course. Seventeen students received special prizes, many being given by friends of the school. After the address to the graduates and presentation of diplomas and prizes, the president of the Alumni Association, M. J. Latham, Esq., read the resolutions passed by the Alumni on the president's retiring, and presented him and his wife with a beautiful silver water service. The president feelingly re-



PRESIDENT LUTHER G. BARRETT AND WIFE

ment of the retiring president, after seventeen years' service, naturally gave a pathos to all the services. This fact also brought many more friends of the school, and especially alumni, to the exercises, while the enrollment for the year, 447, the largest known, necessarily helped swell the number. The exercises throughout were above the average. The primary and practice school never had so interesting a close, nor had done so large and effective training work during the year, while the junior exhibition was the best one yet given. The missionary sermon on Sunday was by Dr. Hutton, pastor of the First Presbyterian Church of Jackson, and was a strong and inspiring presentation of the Christ truth of ministering unto others. The address before the Alumni Association by Sidney L. Martin, M.D., one of our young graduates, surprised all by its ability. The college is noted for its superior musical

sponded. As a whole the year has been the strongest by far the school has known. While the president and his wife feel it duty to themselves to lay down the heavy burden carried for seventeen years, it has been hard to sever the many tender ties formed with students and friends, and they will follow the work and fortunes of the more than 4,200 enrolled under them with earnest prayer and intense interest.

RESOLUTIONS OF THE HOME MISSION BOARD

Whereas, Rev. L. G. Barrett, President of Jackson College, Jackson Miss., has placed in the hands of the Corresponding Secretary his resignation as President of the College, and *Whereas*, President Barrett has occupied this position for more than sixteen years, during which time he has conducted the affairs of the College with rare business skill, including the sale of the old Jackson College

property and the purchase of the new, with the erection of new buildings thereon: *Resolved*, that the resignation of President Barrett be accepted to take effect September 30, 1911; that in accepting this resignation the Board desires to put on record its appreciation of the devoted services of President Barrett and his wife during this long course of years, its recognition of his efficient and economical management of the affairs of the College, both in the transfer to the new site and the conduct of the institution from year to year, and its gratification at the marked improvement in the college during President Barrett's administration and its excellent condition and large enrolment at the present time.

THE NEW PRESIDENT OF JACKSON COLLEGE

In view of the vacancy caused by the resignation of President Barrett of Jackson College, Prof. Zachary T. Hubert has been appointed as his successor. Mr. Hubert is a colored man; a graduate of Atlanta Baptist College and of the Massachusetts Agricultural College; and is a Christian man of education and culture, with experience in teaching and administrative work. A faculty composed of Negro teachers has been appointed.



Western College, Macon, Mo.

Commencement began Sunday, May 14, with a morning sermon before the religious bodies by Dr. W. L. Perry of St. Louis, and in the evening the baccalaureate sermon by Dr. W. Jas. Robinson, pastor First Baptist Church of Macon, Mo. Monday morning oral examinations were held and display work in the various departments was shown, followed by a reception by the faculty to the students, and by "field day." Wednesday morning at chapel addresses were made by visitors, and Bible verses were recited. Thursday evening occurred the graduating exercises, when nine young men and women received diplomas from the academic department. Certificates of promotion were given to seven young men and women who completed the English preparatory department. The enrollment during the year was 110. The personnel of the student body was never better. The outlook for a progressive and prosperous school year is

bright and encouraging. Twelve young men were studying for the ministry during the past year, and the work done was very satisfactory. These young men are wholly self-supporting; some serve churches as pastors, others do manual work. Seven states were represented in the student body — Missouri, Illinois, Iowa, Kansas, Minnesota, Nebraska and Oklahoma. Western College has thus a wide territory, in which to operate.



Americus Institute, Georgia

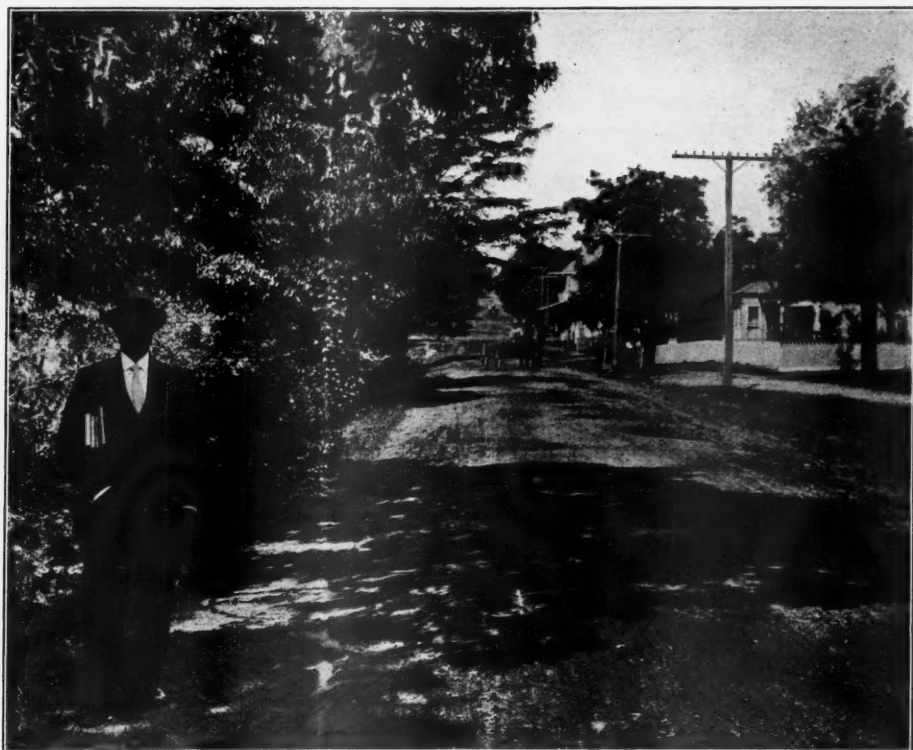
The Institute has just closed one of its best terms of instruction, and the commencement exercises were among the best we have ever had. The many sides of the life of the school were in one way or another represented in the closing. We have a minister's department, a night school, and agricultural, sewing, millinery, domestic science, musical and literary departments. Praise is due all the departments, but special mention should be made of the night school students. For these, although they labor every day, did well both in their books and public exercises. There were present at commencement the entire board of trustees, who expressed great satisfaction with the work. The Americus Institute idea — that is, the idea of making the whole school plant, class rooms, dormitories, kitchen and dining-room, laundry, and agricultural department yield educational values, has added new life to our work, and inspiration to the teachers. We turn our faces to the next term with hopes higher than ever. — M. W. REDDICK, *Principal*.



Arkansas Baptist College, Little Rock

The college closed its twenty-seventh year's work May 11. There were fourteen graduates — two from the theological department, three from the college, nine from the academic department, many of whom will return and take the college course.

More than 400 students were enrolled this year. There is a large patronage coming from people living out from Little Rock for several miles. They principally occupy their own little farms. One young man whose people live seven miles from the institution walks the distance twice a day



K. FAIR, OF SWEET HOME, WHO WALKS FOR HIS EDUCATION

throughout the fall, winter and spring seasons. It should be an interesting thing to see the picture of a young colored man who walks fourteen miles a day for education, and so the picture of K. Fair, Sweet Home, Arkansas, is here presented. Hundreds of other young negroes throughout the South are doing as much to pay for their education in work and service, since they have not the money for this purpose.

The college is in need of supplementary aid. Its grounds are just half covered with the buildings needed. Its campus could be easily and profitably enlarged at this time, but the real estate market may soon make it impossible. Its farm could be greatly improved to the advantage of the agricultural classes and the institution. Its teaching force, now so poorly paid, could be greatly strengthened with a living salary and larger numbers. Its present main building so inadequate in chapel, recitation rooms and dormitory rooms, could be easily

enlarged with a few thousand dollars, and thus double the present enrollment.

Jos. A. BOOKER, *Pres.*

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Coleman Academy, Gibsland, La.

This session has been fairly good, considering the drought and the boll weevil destruction of cotton. The number of boarders has been over 100. The students are polite, obedient and industrious. The health record never was better. The students took great pride in keeping the buildings and rooms clean. The State sanitary director reported that these conditions were better than at any other school he had visited. The students have laid the campus off in walks, and lighted it up with gas. There has been the greatest educational revival ever witnessed here, including entire families. They come with nothing but themselves and families and are doing well. Mothers and fathers have studied in class

successfully with their children. This year's commencement was most successful, with many white people present. The parish superintendent and ex-president Cox of Mt. Lebanon College (whites) delivered addresses. We need library books, furniture and clothing for poor struggling students, boys and girls. — O. L. COLEMAN.



Jeruel Academy

For twenty-five years the Academy has been our pioneer institution of secondary education, and has made possible the existence of similar schools among the Baptists. The anniversary was largely attended, and among the speakers were Pres. John Hope of Atlanta Baptist College, Miss Lucy H. Tapley, President of Spelman Seminary, and Miss Edith V. Brill of Spelman.

The commencement season began with the annual concerts of the primary and academic departments, which afford pleasure to parents and students alike. Class night was happily observed with appropriate program and appreciative audience. The commencement sermon was delivered by Dr. P. James Bryant of Atlanta. On Wednesday, commencement day, the people began to pour in from the city and country for miles around, happy and jubilant. The student body and faculty marched to the hall which was crowded. The orations were practical and impressively delivered, and the exercises ranked among the best ever had at the Academy. The leaving of school by the twelve graduates tells a tale true to life; for each of them there are mothers and fathers who are poor and self-denying, and have at times suffered to keep the children in school. These same parents are willing to suffer more to have these young people enter higher institutions of learning. The commencement address was delivered by Col. Charles M. Snelling, dean of the University of Georgia. He is a man with a great heart, full of interest for all the people. Prof. G. G. Bond, superintendent of the city public schools, and Miss Clyde Patman, principal of Baxter Street Public School, were among the white visitors who wished to manifest their "interest in the Academy." Professor Bond wrote a letter congratulating the principal on the commencement exercises, especially emphasizing his appreciation

of the innovation in having papers on hygiene and sanitation. — J. H. BROWN, *Principal*.



State University, Louisville, Ky.

The thirty-second annual commencement was held Thursday evening, May 18. The large and appreciative audience assembled from different parts of the State proved the respect and good will felt for the institution. On the platform were the faculty, headed by President Amiger, with Dr. F. G. Fowler and Dr. Robert Mitchell, Moderator of the General Association of Colored Baptists of Kentucky. Fourteen young men and women, representing eleven different departments, made addresses. Miss Hester O. Brown, noted violinist of a lyceum bureau, rendered a violin solo to the delight of all. Diplomas and certificates were presented as follows: Domestic science, 20; sewing and dressmaking, 6; millinery, 26; normal, 18; commercial, 4; music, 1; medical, 10; nurse training, 2. The degree of B.A. was conferred upon three graduates; M.D. on ten others; M.A. on Principal Albert E. Meyzeek, of the Eastern Normal School of Louisville, and D.D. on Rev. Henry D. Carpenter, of Bowling Green. Ninety-two diplomas and certificates were presented to the classes of 1911, the largest number ever presented at one time in this school. President Amiger made the closing remarks.



Tidewater Institute

Commencement exercises at Chesapeake, Va., were held April 30 to May 5. The annual sermon was preached by Rev. A. Hudgins of Norfolk. The industrial exhibit, in which seventeen of the colored public schools of Northampton County took part with the Tidewater Institute, attracted hundreds of white and colored people. This work, under the supervision of an industrial teacher supported by the Jeans's Fund, has done much to improve the condition of the rural colored schools and communities. Addresses were made by Mr. Fitzhugh, member of the Virginia legislature, Mr. T. P. Bell, acting secretary of the public schools of this county, Dr. Hall, Major R. R. Moton, and Rev. A. A. Graham of Hampton Institute. — G. E. Read, *President*.

THE NORTHERN BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY W. T. STACKHOUSE

Secretary Stackhouse's First Report

THE first annual report of General Secretary Stackhouse of the Baptist Laymen's Missionary Movement to the Northern Baptist Convention was full of interest, and should be widely distributed. It tells of the organizations in New York, May 27, 1910, and the stirring campaigns made since that date. Those who have watched the work will agree with the statement that "the work has been carried forward during the past half-year with tremendous vigor." Details are given of the campaigns in fourteen States, beginning at Buffalo in New York State, and swinging the circle to Colorado. Testimonials from pastors and laymen as to results are given, and some of these will be given in this department later, together with many new ones. We quote here two paragraphs, looking to the future, and next month we shall give the full plans for the fall and winter campaign, which is to be intensive. Secretary Stackhouse will get a little rest in August in Nova Scotia.

FUTURE PLANS

The coming fall and winter should record greater efforts and larger victories for the Movement than we have yet seen. Wise planning and intelligent preparation should be made during the summer months. With this in view an effort is being made to get a number of our men to take advantage of the Interdenominational Summer Conferences at Lake Geneva, Wis., August 2-6; Silver Lake, N.Y., August 5-10; and Mount Gretna, Pa., August 29 to September 3.

While we cannot here state all the particulars of our future plans, the following lines of action are now under consideration by our General Secretary and the Executive Committee:

1. The adoption of such methods as will help to make permanent and fruitful

the work already done in all the churches touched by the Movement.

2. The introduction of a great comprehensive plan, by which all the available forces may be utilized, and by which the Movement may be organized in two or three thousand places in the next Convention year.

3. The inauguration of a comprehensive plan for intensive campaign work in several great centers where a complete piece of work may be done within a limited time.

4. A systematic policy for the enlistment of more men of ability and large means in this great Movement.

5. The enlargement of plans already in operation for the spreading of the Movement into the unworked territory, through the efforts of District and State Secretaries and local men.

6. The hearty co-operation of the Baptist Laymen's Movement, in so far as it is possible and practicable, with the Baptist Brotherhood Movement, the Men-and-Religion Movement, and the Interdenominational Laymen's Movement.

7. The closest possible co-operation with our Baptist Forward Movement and the General Apportionment Committee.

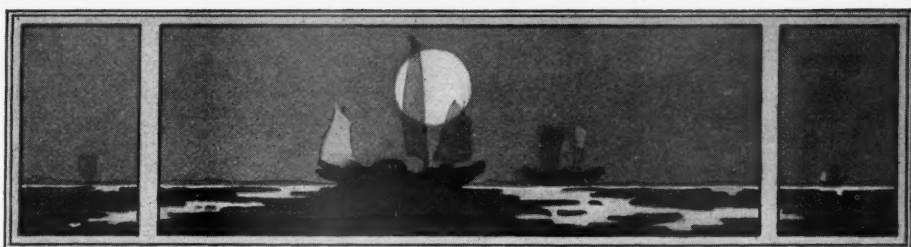
8. An effort more closely to relate the members of our General Committee with the practical work of the Movement, especially in the territory where they reside.

CONCLUSION

In closing, we desire to reaffirm our adherence to the principles set forth in our Baptist Laymen's Constitution:

1. We believe in a comprehensive Baptist Laymen's Missionary Movement, alive to all the interests of the kingdom of God at home and abroad.

2. We believe in the strongest combina-



Missionary Program Topics for 1911

<i>January.</i>	OUR WORK AMONG FOREIGN POPULATIONS.
<i>February.</i>	OUR WORK FOR MEXICANS AND INDIANS.
<i>March.</i>	THE WESTERN STATES: STATUS AND OUTLOOK.
<i>April.</i>	THE WORLD'S KING AND HOW HE CONQUERS.
<i>May.</i>	COLPORTER WORK.
<i>June.</i>	OUR DENOMINATIONAL POWER AND OBLIGATIONS. (MEETINGS IN PHILADELPHIA.)
<i>July.</i>	OUR OBLIGATIONS TO PORTO RICO AND PHILIPPINES.
<i>August.</i>	STATE CONVENTION WORK.
<i>September.</i>	REPORTS FROM CHINA.
<i>October.</i>	REPORTS FROM INDIA.
<i>November.</i>	TRIALS AND TRIUMPHS IN EUROPE.
<i>December.</i>	AFRICAN MISSIONS.



September Subject: Reports from China

HYMN: "Fling out the Banner." Forward Movement Hymnal. No. 47. (Price \$0.15.)

PSALM cxv.

HYMN: "Dear Lord and Saviour of Mankind." Forward Movement Hymnal. No. 71.

PRAYER. For the evangelization of China and for those at home and abroad who are seeking to accomplish it.

HYMN: "Fight the Good Fight of Faith." Forward Movement Hymnal. No. 62.

GENERAL DISCUSSION OF PRESENT CONDITIONS IN CHINA.

(Have different people especially prepared on various points of interest, as for example, one will speak of the progress of the opium campaign; another of modern education in China; another of China's coping with the plague, etc. Each speaker should be allowed two minutes.)

INCIDENTS RELATIVE TO MISSIONARIES ON TOUR, CARRYING ON EVANGELISTIC, MEDICAL AND EDUCATIONAL WORK IN THE FOUR CHINA MISSIONS (EAST, SOUTH, WEST AND CENTRAL CHINA).

(Material for this is to be found in the different numbers of MISSIONS, price per copy 5 cents, under the heading "From the Far Lands," and also in the new *Handbook* (price 20 cents) which contains over fifty pages of incidents relating to missionary work and life under the heading of "The Story of the Year." As far as possible have the speakers tell the incidents in their own words as tersely and rapidly as possible.)

HYMN: "God Bless our Heralds of the Light." Forward Movement Hymnal. No. 56.

The material suggested can be obtained by applying to the American Baptist Foreign Mission Society, Literature Department, Box 41, Boston, Mass.



Echoes from the Oriental Press

A Chinese Warning

The *National Daily News* of China warns the Chinese Government in regard to the wide popular discontent in China. The translation is taken from the *Peking Daily News*:

At the instance of the assassination of Fuchi, the Canton Tartar-General, the Central Government has instructed all the provinces to take special precautions against such unlawful happenings. Canton after its bitter experience is particularly on the alert and there should hardly be any chance for another trouble at least for the present. But the thing did reoccur and the lesson may well teach us that political offence is not to be avoided by police precaution. The Government should certainly resort to wiser preventive measures. Men are not born trouble makers; they make troubles only when pressed to the extreme. A rise against the Government often involving lives and property is a thing to be abhorred by the government and people alike. But despite the fact we are threatened by outlaws almost everywhere. What is the cause? The Chinese are generally considered a peaceful and contented people, but is the notion true?

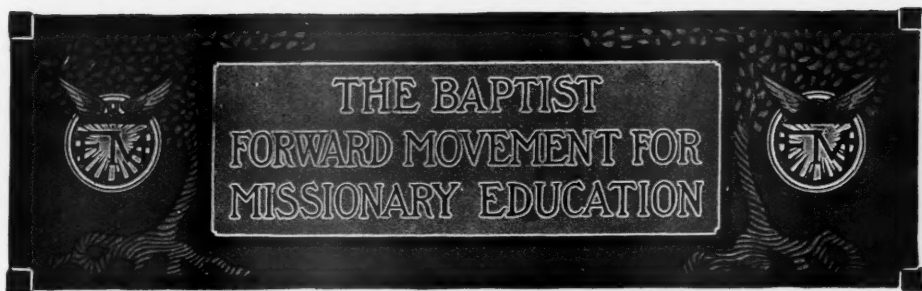
The scholars except an insignificant portion who have become office holders are left without employment. The farmers on account of drought, famine and other calamities have in large numbers abandoned their fields and drift at large. The merchants and laborers are finding their fields of work narrower and narrower, and many have quit their homes and brave hardships abroad. Thus the miserable make up the

bulk of the population. What do they mind doing if there is reward though uncertain? So the general misery is the cause of internal troubles, and the Government is responsible for the cause. It is true the Government is being reformed but is the reform genuine? The Tzucheng yuan has been convened but how little has it influenced the conduct of the Government? Independent judicature has been declared but where are the revised laws to insure justice? The formation of the new cabinet is another instance of failure on the part of the government. The government not being thoroughly reorganized the people will remain in misery and the country will ever suffer the result.



Japan and Arbitration

The *Japan Times*, a paper printed in English, but edited entirely by Japanese and having for its purpose the work of making the attitude of Japan on all international subjects understood by Europeans, thus writes on the same subject of Japan's relation to the subject of arbitration: There is no doubt that the question of international arbitration is engaging the attention of thinkers in this country, and a body of sentiment in favor of the peaceful settlement of international disputes by means of arbitration is steadily gaining strength. Men like Baron Sakatani, ex-Minister of Finance, do not hesitate to identify themselves openly with this movement. It must, however, be apparent to any intelligent student of contemporary politics in Japan that there has transpired nothing that gives any sure indication as to the trend of opinion in official circles one way or the other.



CONDUCTED BY SECRETARY JOHN M. MOORE

Missionary Education in the Church by Periods

A year and a half ago the Forward Movement instituted a plan for missionary instruction in Baptist Sunday schools by periods. Three periods of the year were designated, the first beginning after the holidays and ending in March, to be devoted to the work of the Home Mission Societies; the second culminating in June with Children's Day, to be given to a study of the Publication Society's Missionary work, and the third to begin in the autumn and conclude at Christmas time, during which period the work of Foreign Missions should be considered. The plan provided also that for each of these periods a specific field or phase of work should be chosen, these to be changed from year to year, so that ultimately our Sunday schools might have passed in review before them the whole of our denominational missionary work. At a recent meeting of the Forward Movement Committee it was voted that the Home Mission period, which this year terminated March 19 with a Sunday-school concert, should hereafter culminate at Easter.

The practical value of such a systematic review of our missionary work by the Sunday schools has been so fully demonstrated that it has been decided to suggest that the period plan be extended to the whole church. It is distinctly understood, however, that these periods are for instructional purposes only, and are not recommended as special times for the gathering of offerings for the respective societies. The plan will, therefore, not interfere with any "Wheel Plan" arrangement in any of the states. The Forward Movement will be

prepared to announce early in the autumn a full line of material for instruction in foreign missions suited to all departments of the church. The field designated by the Foreign Mission Societies for special consideration this year is India.



The Summer Conferences

Of these conferences the *Intercollegian* says: "No activity of the Student Christian Movement has met with such universal approval as the summer conference. All men and women everywhere are especially drawn to intimate gatherings of congenial spirits, and the summer conferences are probably the most sympathetic and harmonious of all the many meetings of students. Conferences of this kind are held regularly in China, India, Japan, Australia, South Africa, and in many countries in Europe, and everywhere they enjoy great popularity. In this issue we note the first conference for the students of South America. Last summer the conferences in India and Switzerland exchanged greetings. Sectional, national, or international — all such gatherings help to free us from our natural narrowness and to enter into the experience of others. Is not this universality of the student conference one of the clear proofs of its value? It is with a degree of pardonable pride that we realize that the Student Movement in America had the privilege of introducing this special feature of Christian work to the student world."





Fraternal Greetings from Dr. Woelfkin

ROCHESTER, N.Y., June 27, 1911.

TO THE EDITOR: I thank you for this opportunity of expressing through *MISSIONS* my appreciation of the honor in being chosen to serve our American Baptist Foreign Mission Society as its presiding officer. When I remember the eminent men who have occupied this distinguished office—some happily yet living and serving with us, and others gone to some higher service—I am sensible that no more distinguished mantle could fall upon a servant of our cause. Against the background of such men I am conscious of my shortcoming and unworthiness. I can only hope that the humility born of this unmerited gift may prove a condition of usefulness in the great work.

Ours is a cause that binds us to those who in times past have had the prophetic vision, who in the face of adverse circumstances and heartbreaking discouragements dared to cry, "The morning cometh." It binds us to a glorious company of "witnesses," who toil with intrepid fortitude, conscious that their sun will set ere the eternal purpose will find fulfilment. Tired and worn they fall upon the field, with their faces toward the day, greeting the unseen with a cheer, crying "Hallelujah, the Lord reigneth."

Speaking for my own estimate and attitude toward missions, I summarize my creed thus: My interest in missions is the measure of my interest in the eternal purpose of God. My prayer for missions indicates the measure of my ability to enter the travail of the spirit of Christ. My gift for missions is the gauge of my belief in the triumph of the gospel of grace. My work for missions is the equation of my co-opera-

tion in the divine program of the world's salvation. In this conviction, I earnestly



CORNELIUS WOELFKIN, D.D.

hope I may be able to serve our common cause, and in some measure promote the answer to that prayer in which we ask, that His will may become the law of all men; His name be reverently spoken by all lips; His sovereignty rule in all hearts, and that day dawn when "Every voice in heaven and earth shall cry 'Worthy is the Lamb.'"

Heartily yours for the service,

CORNELIUS WOELFKIN.



FROM THE FAR LANDS

WELL EARNED DEGREES

The degree of Doctor of Divinity was conferred on Rev. John T. Proctor of Shanghai, East China, by William Jewell College, at its last commencement. Rev. W. B. Parshley of the Japan Baptist Theological Seminary, Tokyo, was honored with the same degree by Brown University.

DR. E. W. LOUNSBURY RESIGNS

After thirteen years of faithful service as District Secretary, Rev. E. W. Lounsbury, D.D., of Chicago, who has charge of the Foreign Mission Society's interests in the Lake District, has tendered his resignation. He has been earnest in his presentation of the foreign mission cause throughout his district. Previous to his connection with the Society he filled pastorates in New York, Michigan, Illinois and Ohio. In 1912 he will have completed fifty years of religious service in the ministry and in missionary work. After September 1 the Lake District will become a Joint District, Dr. J. Y. Aitchison, D.D., now acting as District Secretary for the Home Mission Society in that section, becoming on that date Joint District Secretary for the Home and Foreign Mission Societies.

WITH AN AMERICAN DOCTOR IN CHINA

Superstition and cruelty still handicap the onward march of Chinese civilization as two sad little incidents will show. In Yachow, West China, our medical missionary one day was summoned to the aid of a young man who had fallen down an eighteen-foot embankment and had sustained a bad fracture. After a few days of treatment the missionary found that nothing save amputation could save his life. Neither he nor his family would consent to this; a Chinese doctor of the old school was called in, and three days after the sufferer died. The second case is that of a girl of fourteen brought to the dispensary by her parents for treatment. They brought her twice, but the third time she came alone,

crying bitterly. On inquiry the missionaries learned that her parents had deserted her and left her, only a little girl, without money or food. The missionaries came to the little one's rescue and are trying to get into communication with the hard-hearted parents.

DEATH OF MRS. J. C. BRAND

After a protracted illness, Mrs. Clara A. Brand of Tokyo, Japan, passed away on July 3. Mrs. Brand had long been a missionary in foreign service. In 1875, while still Miss Clara A. Sands, she was appointed to Japan by the Woman's Baptist Foreign Missionary Society, serving in Yokohama and Morioka. In 1889 she resigned from the Woman's Society to become the wife of Rev. J. C. Brand, and in 1890 sailed to Japan with him under the auspices of the Foreign Mission Society. Since then she has efficiently aided her husband in his work at Tokyo.

IN BEHALF OF RUSSIA

Resolved, That the Northern Baptist Convention having confidence in the personal integrity and loyalty to civil government on the part of Baptists the world over, do respectfully petition the President of these United States to use his good offices in assuring the Russian government concerning the standing of Baptists in the United States in view of the fact that these views are now being held by some of the people of Russia. In case there has been no adverse position taken by our government in making assurances of this kind, we respectfully request the following representations and assurances be forwarded to the government of Russia:

1. That the Baptists have never abused the religious liberties which have been accorded them in the United States.
2. That there is nothing in the principles which they teach which is subversive of civil government.
3. That the Baptists of the United States

have been ready for service in times of national need.

We therefore petition the United States to convey these assurances to the Russian Government, believing that the Russian Baptists hold views so like our own that they will merit the respect and confidence of the authorities of Russia.



A New House Provided for Missionaries

Through the generosity of Mr. and Mrs. F. P. Beaver of Dayton, Ohio, a house and lot in Granville, Ohio, have been deeded to the Foreign Mission Society, the same to be available for missionaries at home on furlough. The donors have also furnished the house, thus relieving the occupants of the necessity of buying furniture which on their return to their fields of service must be resold at a great sacrifice. Earlier in the year the house in Malden, Mass., in which Adoniram Judson was born was made available for the use of missionaries. Rents like these are a great assistance and blessing to missionaries returning from a long term of service in a foreign country, oftentimes in poor health and to some degree unacquainted with current economic conditions in America. A moderate rental is charged.



A Good Word from Banza Manteke

TO THE EDITOR: Was delighted to see *MISSIONS* "spunk up" and propose to *Tidings* and *The Helping Hand*. The game is worth a number of candles. "If at first you don't succeed, try, try again." We should have reached the sum of perfection could this final step toward perfect union be made in our denominational literature, in the realm of missionary activity. "Everything under one cover" be our slogan.

I spent a few days at Kimpesi recently. Fine school we have there. Biggest thing on the Congo horizon, best too within my range of vision. The Senior class were working out problems in triangles in the morning and window-frames for the new visitor's house in the afternoon; between whiles they were deep in the mysteries of eschatology and pedagogy. The women, — there's team work at Kimpesi; all students with families have them in residence and all but one were supplied, — the women, when able, take work in the classes with

their husbands. For the greater number, however, separate classes are necessary. Here too, head, heart and hand work divide the hours. The children, some fifty or sixty of them, are a tempting garden patch, an ideal practice school for our future native teachers. Kimpesi is a veritable surgery for the excision of sectional pride protuberances and other odd deformities. Nothing could so effectively unify the mission work of the Lower Congo as this throwing of picked men and women from all the stations together for three years at Kimpesi. The possibilities centering there fairly make one's blood tingle even in this lazy Congo climate.

On coming down to breakfast this morning I found my veranda surrounded by a caravan of up-country traders. One of them had gaped beyond his limit in the night and couldn't shut his mouth, so number one on the day's slate was a problem in reduction.

CATHARINE MABIE.



Chinese Press Dangerous

The Chinese press is a real danger, as the editors seem to have no sense of accuracy or responsibility. Many of their statements are so very unfair that in times of excitement they add fuel to the flames. This goes to prove that a yellow press is in existence in China; also that Chinese editors are up to date. The aggressions of foreign powers on the northern and western frontiers, and her own helplessness, are filling the minds of the Chinese with sullen anger, which has no safety valve. One feels real pity for leaders and people alike. Reform measures are being put forward, largely on paper, which give the people some satisfaction for a time. This tells on our work, directly and indirectly. Nevertheless, the preaching, teaching and healing work is steadily being continued. — J. S. ADAMS, Hanyang, Central China.



Teaching School in Africa

Rev. John E. Geil of Banza Manteke, Africa, advocates the Boy Scout Movement for the boys in Africa. He reports in regard to the preparatory school at Banza Manteke that the work has gone on uninterruptedly and has been gratifying on the whole. It was to be expected that the boys would come poorly equipped for the work before them.

They knew how to make their feet and hands serve them after a fashion but their minds were bound to be obstreperous. Simple matters in the concrete were readily apprehended but things which bordered on the abstract and required careful thought and reasoning made trouble. It is not an easy matter for boys who have always been a law unto themselves to render implicit obedience. One has to be kind but firm and resolute. It has to be made very plain at the outset that the school will be in charge of the teachers and that the rules and regulations will be enforced. After this one's troubles are due to incapacity and inability rather than to deliberate meanness.



Bargaining in Burma

The worker on the foreign field comes upon diverse astonishing motives as he seeks to evangelize the natives. It is hard to make them understand that Christianity, like virtue, is its own reward. In one village in the Haka Hills of Burma a missionary recently had a discouraging experience. As he went about seeking to interest the inhabitants, he was cheered by the unwinking attention of a fine-looking young man who invariably appeared in the vicinity of the missionary and listened with evident appreciation to all his remarks. Sunday afternoon as the missionary went for a walk, this young man patiently followed. The missionary began to feel hopeful at such consistent devotion. Just before reaching the village the young devotee asked what people would be paid for becoming Christians. The missionary, with slightly dampened ardor, named the price, dwelling especially on the likelihood of persecution. The young man seemed surprised at the rebuff, adding that they paid the native workers and why not all? The missionary's careful explanation as to reasons was all wasted, for the young man could not understand the logic. The teachers were paid \$3 a month and he would bid low, offering to be a Christian for only \$2—a most tempting offer in his opinion. The next day he followed to another village and sat in the center of the circle gathered around the missionary as he preached. Then, finding his cheap offer rejected, he disappeared.

An Incident in the Russo-Japanese War

A recent service in a town near Tokyo, Japan, was advertised in an unusual way with a result that it drew a large and attentive audience, among whom were men of influence, educators and one or two university graduates.

The evening previous to the meeting a stereopticon lecture was given by a former Shinto priest, who is now the principal of the school in the town. During the evening he told the story of a Christian soldier who fought in the Russo-Japanese war. This young soldier was an earnest Christian. His superior officer hated the very name of Christianity and believed that Christians did not love their country. In pursuance of his belief he was incredibly cruel to the Christian soldier under him, but the young man bravely continued to keep faith with God. His opportunity to prove that a Christian may be a Christian and yet love his country soon came. There was a fierce battle by sea and bullets rattled around them. At the risk of his own life, the Christian protected his superior officer. Then at last, for the first time comprehending the real beauty of Christ's teachings as embodied in his faithful soldier, the officer confessed his mistake and desisted from suspicion and cruelty.

The people who had gathered to hear the stereopticon lecture were thrilled by the story of the heroism of the young Christian soldier and their interest and enthusiasm paved the way for a fair hearing of Christ's teachings as interpreted by the missionaries the following night.



Where Children are Trained

A Samoan missionary says it is no exaggeration to say that every child there comes under Christian influences from the very first, for Samoa is a Christian land, where God and religious obligations are recognized to a far greater extent than in England. In every village there is a Christian pastor, who also acts as village schoolmaster. The children are taught reading, writing, arithmetic, geography and Scripture. There is no question raised about reading the Bible in the schools, or teaching it either. Homogeneous Samoa is happy indeed in some respects.

Foreign Missionary Appointees Expecting to Sail During 1911

Charles L. Bromley and Mrs. Bromley. Home: Pennsylvania. Church Membership: Great Bethel Church, Uniontown, Pa. Education: Reading High School, 1904; Bucknell University, 1908; Rochester Theological Seminary, 1911. Designation: East China. Mrs. Bromley: Graduate of Baptist Missionary Training School, Chicago.

Edward Carroll Condict. Home: New Jersey. Church Membership: Grace Church, Trenton, N.J. Education: New York State Model School, 1904; Bucknell University, 1908, A.M. 1911; Newton Theological Institution, 1911. Designation: Burma. Miss Isabel M. Adams (fiancée); Graduate of Massachusetts State Normal School, 1909; taught two years in Framingham, Mass.

Url M. Fox and Mrs. Fox. Home: Michigan. Church Membership: Canton Church, Mass. Education: Kalamazoo College, 1907; University of Chicago; Newton Theological Institution, 1911. Designation: Assam. Mrs. Fox: Weymouth High School, 1898; Newton Theological Institution; stenographer and bookkeeper for Woman's Baptist F. M. Society.

D. C. Graham and Mrs. Graham. Home: New York. Education: Parsons' Academy, 1904; Whitman College, 1908; Rochester Theological Seminary, 1911. Designation: West China. Mrs. Graham: Fairport High School, 1901; University of Rochester, 1908; studied at Rochester Theological Seminary.

Joshua C. Jensen and Mrs. Jensen. Home: Idaho. Church Membership: Hamilton, N. Y. Education: University of Idaho Preparatory School, 1903; University of Idaho, 1907; Hamilton Theological Seminary, 1911. Designation: West China. Mrs. Jensen: Has taught school; has had business training and experience.

C. A. Kirkpatrick, M.D., and Mrs. Kirkpatrick. Home: Pennsylvania. Church Membership: Chester Ave. Church, Philadelphia, Pa. Education: Worcester Academy, 1904; University of Pennsylvania (College Dept.), 1907; University of Pennsylvania (Medical Dept.), 1910; private physician one year. Designation: Central China. Mrs. Kirkpatrick: Wellesley College, 1908; Baptist Institute for Christian Workers, Philadelphia, 1910.

Hjalmar Ostrom, M.D., and Mrs. Ostrom. Home: Nebraska. Church Membership: Second Swedish Church, Valley, Neb. Education: Swedish Theological Seminary, two years; Creighton Medical College, 1911. Designation: Africa. Mrs. Ostrom, nurse; studied at Baptist Missionary Training School, Chicago.

Antony Parsons, M.D. Home: Nebraska. Church Membership: First Swedish Church, Valley, Neb. Education: Grand Island College; Fremont College; Creighton Medical College, 1911; one year of hospital practice. Designation: Africa.

Harold W. Smith. Home: Massachusetts. Church Membership: First Church, Iowa City, Iowa. Education: Worcester Polytechnic Institute, 1907; teacher at State University of Iowa. Designation: Burma. Fiancée, Hulda Keller, Iowa.

Lloyd C. Smith and Mrs. Smith. Home: California. Church Membership: First Church, Bakersfield, Cal. Education: Ottawa University, 1905; Rochester Theological Seminary, 1908. At present pastor at First Church, Bakersfield, Cal. Designation: Nellore, South India. Mrs. Smith: Graduate nurse, Hahnemann Hospital, Rochester, N.Y.

S. C. Sonnichsen and Mrs. Sonnichsen. Home: Nebraska. Church Membership: First Danish Church, Chicago, Ill. Education: Public Schools of Germany; Danish-Norwegian Theological Seminary, 1911; University of Chicago. Designation: Burma. Mrs. Sonnichsen: Baptist Missionary Training School, Chicago.

L. Foster Wood and Mrs. Wood. Home: New York. Church Membership: Albion Church, N.Y. Education: University of Rochester, 1908; Rochester Theological Seminary, 1911. Designation: Africa. Mrs. Wood: Cook Academy, 1904; Rochester (N.Y.) Normal School, 1908. Taught in Greenville, Ill., and Rochester public schools several years.

Fred N. Smith. Home: New York. Education: Princeton University; Rochester Theological Seminary. General Secretary, College Y.M.C.A., Pastor West Henrietta, N.Y. Designation: West China.

WOMAN'S FOREIGN MISSIONARY SOCIETY

Miss Lucy L. Austin. Home: Pennsylvania. Church Membership: Wellsboro, Pa. Education: Wellsboro Schools; Institute for Christian Workers, Philadelphia. Experience as teacher. Designation: Burma.

Miss L. M. Dounton, M.D. Home: Pennsylvania. Church Membership: Gwynedd, Pa. Education: Darlington Seminary, West Chester, Pa.; Woman's Medical College. One year hospital work. Designation: South India.

Miss Margaret F. Hilliard. Home: Massachusetts. Church Membership: First Church, Haverhill, Mass. Education: Haverhill public schools; Boston Normal School. Teacher of kindergarten three years. Designation: Japan.

Miss Grace L. Pennington. Home: Ohio. Church Membership: Cleveland, Ohio. Education: Western Reserve University; New York Missionary Institute Nyack. Five years a teacher. Designation: Burma.

Miss Lena Tillman. Home: Pennsylvania. Church Membership: First Church, Jeannette, Pa. Education: Jeannette public schools; Southwestern State Normal School of California, Pa., 1901. Five years a teacher. Designation: Burma.

Miss Martha Daisy Woods. Home: Massachusetts. Church Membership: First Church, Natick, Mass. Education: Natick public schools; Mount Holyoke College, 1908. Has been teaching at Colby Academy since 1908. Designation: China.

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE WEST

Miss Louise Campbell. Home: Washington. Church Membership: Chehalis, Wash. Education: State University of Washington; State Normal School, San Francisco; Vashon College (Music Dept.). Designation: South China.

Miss Irene M. Chambers. Home: Indiana. Education: Doane Academy; Denison University. Taught two years at Indiana University. Bacone, Oklahoma. Designation: West China.

Miss Florence H. Doe. Home: Massachusetts. Church Membership: —. Education: Wellesley College. Teacher of languages at Roanoke College, Iowa. Designation: Nowgong, Assam.

Miss Mary Daniel Jesse. Home: Virginia. Church Membership: Litwalton Church, Va. Education: Columbia University, Mo.; special training as a normal teacher. Designation: Sendai, Japan.

Miss Helen F. Topping. Home: Born in Rochester, N.Y.; lived in Japan. Church Membership; Morris, N.Y. Education: Francis W. Parker School, Chicago; Denison University; special kindergarten training, Teachers' College, N.Y. Designation: Sendai, Japan. Three years' appointment as teacher.



Foreign Missionary Record

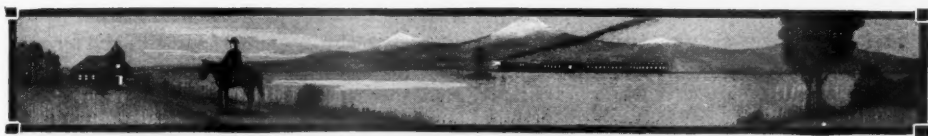
ARRIVED

Miss A. E. Fredrickson, from Rangoon, Burma, at Boston, June 12.
Rev. C. H. Heptonstall and Mrs. Heptonstall, from Toungoo, Burma, at Boston, June 13.
Rev. G. W. Lewis, Mrs. Lewis and family, from Ungkung, South China, at Ada, Ohio, June 13.

Rev. A. L. Fraser, from Shaohsing, East China, at Boston, June 27.
Rev. A. A. Forshee, from Bacolod, P.I., at Hingham, Mass, July 5.

SAILED

Rev. P. A. McDiarmid and Mrs. McDiarmid, from Montreal, on June 30, for Africa.
Rev. J. O. Gotaas and Mrs. Gotaas, from New York, on July 1, for Africa.
Mrs. Thomas Hill, from Montreal, on July 7, for Lukunga, Africa.
Rev. A. L. Bain and Mrs. Bain, from Boston, on July 8, for Africa.
Rev. L. Foster Wood and Mrs. Wood, from New York, on July 8, for Africa.



FROM THE HOME LANDS

The El Cristo Commencement

BY R. ROUTLEDGE

Friends will be interested to know that the Cristo schools have completed the fourth year. The college commencement of this year, our first real commencement, was a most interesting event. Young men and women who had entered the school on its foundation in the fall of 1906 now saw their hopes realized when they became the happy possessors of the diplomas for which they had worked.

The exercises began on Sunday with a sermon to the students by Rev. Francisco Pais of Songo, one of the talented Spanish workers of our mission field, on "The secret of true success in life," based on Joshua's message to Israel, Joshua 7:8. The second evening was given over to a musical festival under the direction of Mrs. H. R. Moseley. Our music pupils always do credit to the school and the affair was an unbounded success. Tuesday evening our spacious church was crowded. Five students read their graduating essays. The names and subjects follow: Sara Gonzalez, "Cervantes;" Sara Ysalague, "Books, our most faithful companions;" Carlotta Pereira, "Woman's Place and Influence;" Evangelina Martinez, "The Pyramids;" Jorge Castellanos, "The Public

School and the Future of Cuba." Miss Gonzales is daughter of a missionary who was drowned while fording a river at night on his way home from a meeting. Mr. Castellanos is a student for the ministry and a very talented young man.

One of the most interesting parts of the program followed, in the distribution of medals, diplomas and certificates. The successful medalists were: Gold medal to boy or girl taking the highest average stand in the entire school — Carlotta Pereira. Two silver medals to the boy or girl taking highest stand in literature and related subjects — Luis Ferrer, Maria Peraza. Two silver medals to the boy or girl taking highest stand in the sciences — Filadelfo Garcia, Luisa Martinez.

The program closed with a fine address by Rev. A. B. Howell, of Guantanamo, to the graduates, in which he told that they must now go forth and learn to apply in the experiences of life the truths they had become possessors of. They must do and be in the actual test of living. We shall long remember the day and trust that our friends in the North will not forget that a few more scholarships of \$50 and \$100 given to the worthiest of the boys and girls would greatly help us in the school work, and in the end greatly help the cause of Christ in Cuba.

Bacone College, Oklahoma

Bacone College has closed its thirty-first year. Weather conditions were ideal for commencement week and the program was carried out without a hitch. The baccalaureate sermon by Rev. A. W. Claxton of Parsons, Kansas, the address before the Christian societies by Rev. E. E. Ford of Oklahoma City, and the address to the graduating class by Dr. Sale, were all of high merit, and thoroughly appreciated. The chapel was crowded and the audience extended into the halls.

Changes in school management and a new administration made this year largely experimental. The result has been gratifying. The school has taken on new life and spirit. Twelve students have been baptized and others are only waiting until they return to their homes to be baptized there. In the entire student body there has been a marked religious interest and noticeable development in Christian character. For the first time in its history Bacone has affiliated with the State Y.M.C.A., and the students raised money and sent three young men to the State Convention at Enid. Three young women from the Y.W.C.A. plan to attend the Summer Conference at Eureka Springs, Ark. Mrs. Randall goes with them and is to have charge of the mission study class at the conference. There were only two in our graduating class this year. One of these goes next year to the training school, to prepare for missionary work. The other returns to Bacone to teach in the Orphans' Home school.

The prospects for the coming year are most encouraging. In former years it has been impossible to hold the students to the close. This year all stayed for examinations and commencement exercises. Almost every student has reserved rooms for the coming year, and a large number of new students have enrolled for next year. The prospects now are that we shall have our rooms all crowded when school opens in September. The school year closed with a reception at the president's home. The lawn and grounds were lighted with electric lights and Japanese lanterns. The evening proved most pleasant, and all left for their homes happy and with expressions of loyalty to Bacone.

Farm and grounds are in good condition and attracting much favorable comment. Former President Collette, in the school as teacher and president for seven years, says the farm and campus look the best today that he has ever seen them. Business men in the city are referring to the improved appearances. These things are encouraging as they give us hope for enlargement and greater usefulness for the future. The contract for the new building for the Orphans' Home will be let in a few days, and we hope to be much better equipped for work when school opens in September.

We are thankful that we have had the opportunity of working with and for these young people, and we hope that our work has not been in vain. Our aim shall be to make the next year better than the past one, and to this end we ask for the sympathy and support of those interested in giving to these Indian people a Christian education. — J. H. RANDALL, *President*.



A Striking Personal Testimony

THE TRUTH THAT LASHED AND LED TO
TAKING THE RUM BOTTLES OFF THE TABLE

The following account is a translation of an article which recently appeared in *El Evangelista*, our Baptist paper for Porto Rico. It is from the pen of José Perez, the pastor of our church at Guanica:

"In the year 1889, obliged by the law of military service, I had to leave Spain and come to Porto Rico. Upon arriving here I lived a number of years without being able to leave the ways of Rome. In 1893 I married, but before taking that step I had to consider the furnishing of my humble home. After some moments of meditation I set out to buy that which I thought most necessary for the adornment of the parlor center table. I bought six bottles of rum and some images of saints, which I thought made a good appearance together on the table. Some nights after this I was awakened from sleep by the music of a violin accompanied by a guitar, and voices singing

'Wake up, Perez, wake up, old boy,
We are here your home and rum to enjoy.'

"I arose with pleasure, believing it to be a duty of friendship. For a long time these friends were my companions. We had

grown up on the same religious teaching, and this was the fruit of it.

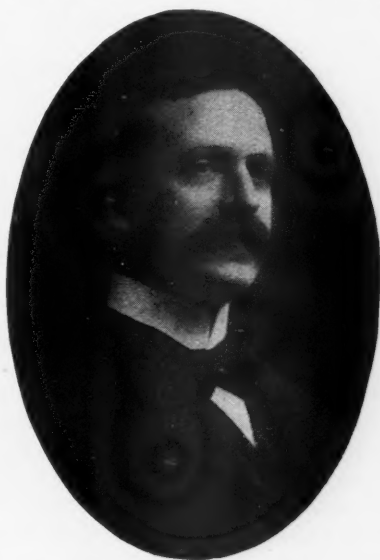
"One day in the year 1903 I was walking along a street in Ponce, near the market, and I heard singing in a certain house. I entered and saw an American, who opened a book and read words which I had never heard before. *He began to speak and to describe my life, and each word was as a lash upon my back.* I went out from that place to my home. I did not like what that man had said, but I had to think about it. A few days afterward another man came to my home and repeated the same things that the first had said. They made a deep impression upon me, and I went again to the meeting where I had first heard those things. At last the moment arrived when I understood enough to take the bottles and the images off my center table.

"And what became of the friends who formerly came to see me with the violin and the guitar? Well, when I took the bottles and the images off the table I put a Bible in their place, and simply to suggest the Bible was enough to make them go away in bad humor and shake their heads, as they whispered among themselves, 'Perez has become a Protestant.'

"I will not say anything about my present life, but one thing I know: The teachings of my youth inclined me to serve Satan; the teachings I receive now incline me to serve the living God."

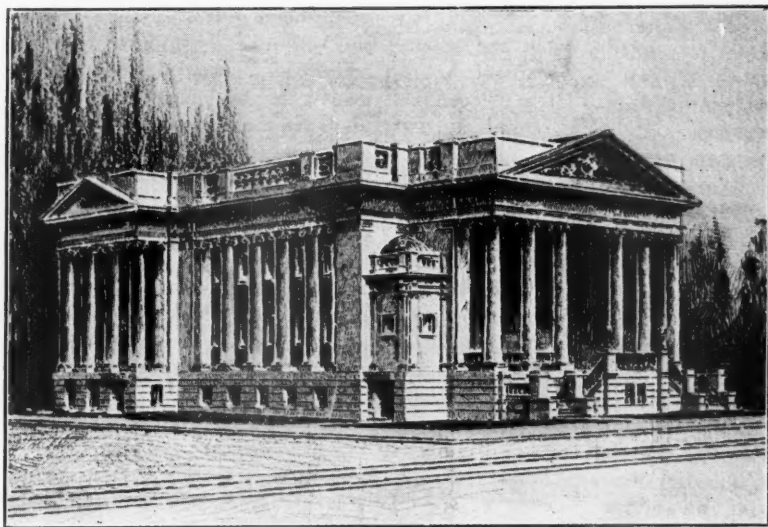
The New Church in Salt Lake City

We give the picture of the new house of worship of the First Baptist Church of Salt Lake City, Utah, and also that of the pastor, Rev. Louis S. Bowerman, whose energy and



REV. LOUIS S. BOWERMAN

zeal have largely made possible both the union of the churches and the erection of this edifice, which will give our work standing and equipment in the Mormon stronghold. The church is full of hope for the future.



NEW HOUSE OF THE FIRST BAPTIST CHURCH OF SALT LAKE CITY



CHAPEL CAR AND COLPORTER

The Value of the Colportage Wagon

The new model colportage wagon makes a new man out of the colporter. The new wagon rescues the work from scorn and gives it a deserved place among evangelizing agencies. The new colporter is a man. He has a salary and is not a beggar. He carries his bed and board with him and is not dependent. He believes he is called of God to do this kind of work, and so in the midst of hardships keeps a bright face and speaks a cheerful word, shedding abroad everywhere inspiration and sunshine. Many of them have been to college and theological seminaries and number among their classmates some of the best men in the denomination. When they speak they are heard, and what they say leaves its impress upon life and character, for time and eternity.

The wagon furnishes the material equipment for his work: The Bible, the black-board, the chart, the organ, the song books, and a stock of choice literature. He is ready for a day or a week or a month, if need be, for a prayer meeting or a Sunday-school convention or a protracted meeting. It conveys him easily about the country, with little or no expense, when and where he pleases. Starting at any point he is always facing the work. He is needed in the next house. He must enlighten the ignorant, warn the wayward, inspire the fainting, cheer the Christian, pray with the sick, comfort the mourning, bury the dead, preach the gospel to the poor. Begin where he will, he has never finished. He keeps on and on. The wagon is a great attraction. The colporter gets through it the hearing that he could not get without it. The mine, the lumber camp, the mill, the shop, the country school, and even the crossroad, each furnishes more than an average congregation. It especially impresses the children; they like the nice horses and the fine wagon, the bright papers, the pretty Bibles, the story books, the lively singing,

and perhaps most of all the kind words of the colporter.

The wagon enables the colporter to be a missionary as well as a colporter. He often retraces his steps and deepens the impression of former visits and thus becomes the pastor at large, and when he cannot visit them he writes a letter, with good cheer and encouragement. If this school does not grow into a church he knows that the members though scattered, will find their way into other churches, and with his sketches and information he enlightens the missionary Boards concerning the fields that have never been visited by any one else, and gives intelligent advice in relation thereto.



Two Leaves from Chapel Car Journals

We have been here at Grape Creek, Ill., three weeks. From some Danville policemen who jokingly offered their services to the trainmen who brought us here, to the roughs of the town, everybody laughed. The town had a well-deserved hard name. A special constable was necessary for a night or two to prevent disturbance. The car was stoned and scratched; a revolver was shot off near a window. But the Gospel triumphed; hardened sinners and the ring-leaders of the young men were converted. Here are the statistics of two months' work: sixty conversions, twenty-one baptized, two lots secured for a building and a lot for a parsonage, the stone basement already in, two thousand dollars raised for the meeting-house from the farming community, a Baptist Sunday school of one hundred and forty-four members organized, a B.Y.P.U. and a Junior. Young men who frequented saloons and gambling dens are now leading sober Christian lives. Mothers who used to swear at their children and knock them about are now making happy Christian homes — a new town by the incoming of the chapel car.

Here in a newly-opened town in Oregon,

the car came in on the first train. The inflowing people gathered for service; men and women converted; the backslidden Christian revived; the church formed; the lot secured, which settled on which side of the river the town should be built; the town named after the chapel-car missionary, and the meeting-house erected. Is it not a good investment to transform towns from drunkenness to sobriety, from immorality and lawlessness to purity and order?



The Inside Arrangement of a Colporteur Wagon

A colporter describes the interior arrangement of his wagon as follows:

Immediately back of the seat and about eighteen inches above the bottom of the wagon slats are fastened to strips of board bolted to the bows. On these slats a coiled wire spring bed is placed with mattress and blankets. This is covered with canvas as a protection from the dust. Thus a comfortable bed is provided.

The space beneath the bed is used as follows: one-half next to the seat is fitted with a drawer and so arranged that Bibles and books can be stored there. In this drawer partition boards are arranged so that as sales are made the books are not left loose, but are kept in a secure position even when the wagon has to travel over rough roads. The drawer is fitted with a lock, although the wagon is nearly always under the watchful eye either of the colporter or his wife.

The back end gate of the wagon is held by spring hinges at the lower edge. When open it rests upon supports in a horizontal position and forms a table. Just inside this end gate is a galvanized iron food box about three feet long and eighteen inches wide and nine inches high. It is dust-proof and food

does not become dry very quickly in it. There is also stored away a sheet-iron cook stove and a suitable variety of cooking utensils. Two camp-stools are included in the equipment and a light table with folding legs is carried on the bed. A sack of oats and a couple of nosebags are found in front, with a pail used to water the horses when opportunity offers during the day.

Thus we are independent to a very large extent as we travel. A mountain spring or stream with a grassy hillside and a handful of dry sticks enables us to make ourselves perfectly at home without a human habitation in sight. We sleep as comfortably when it rains as when it is dry, for the wagon top is waterproof and the curtains effectively shut in three sides and our lap-robe is made so as to close up the front.

One colporter missionary is working in the famous Jackson's Hole, ninety miles from the nearest railroad and located in a beautiful valley about one hundred miles south of Yellowstone Park, called the Big Game Valley. The lakes and streams are full of trout, and large game abound in the forest reserves. Antelope, deer, mountain sheep, mountain lion and bear are all here, and the country excels in the great number of elk. In the winter season it is often possible to see a thousand head in a single herd. In one day during a severe winter seven thousand elk passed through the town of Jackson.

The Publication Society has, in joint appointment with the Massachusetts State Convention, an Italian colporter doing work among his own people in Boston and vicinity. It also aids the Boston Baptist City Mission Society in the support of a worker and in distributing Bibles and Testaments, and while it makes regular contributions of Testaments to the Boston Baptist Bethel for free distribution:



A New Work in Pennsylvania

THE PUBLICATION SOCIETY'S FIELD WORKER

Of late years Christian people, especially those who have the care and promotion of all Christian interests on their minds and hearts, have come to think that we are not getting all the results from our labors that we deserve. It is well known, for instance, that not half of those whom we train in our Bible schools are to be found later in our churches as efficient members. It is also known that a very small proportion of the young life of any community is to be found enrolled as members of our churches, or contributing to the furtherance of the kingdom.

The seeming anomalies of the situation have led some to study carefully conditions as they exist, and out of this study has arisen a hopeful desire for betterment.

The great Methodist denomination has taken the matter so seriously as to place in the field State Bible school workers of recognized ability, whose sole business is to study the work and lend aid to pastors and superintendents through the land.

The American Baptist Publication Society has had such men in the field for a third of a century, who have been pioneers in Bible school work both on the missionary and the educational side. In all this work the society has co-operated more or less closely with the several State Conventions in whose bounds these men have labored.

The State Convention of Pennsylvania appointed a special committee to secure a man to work for the Bible schools and young people's societies, to be known as the Field Worker for Bible school and young people's work. The committee called E. M. Stephenson from Colorado, who is now on the field, with headquarters at Lewisburg. He began professional life as a teacher but gradually became absorbed in the work of the ministry, serving as pastor in Michigan more than a decade, when he entered the service of the Publication Society as missionary, and was promoted to the district secretaryship with headquarters in Chicago. Later he went to Colorado where he served more than five years. On entering his work in Pennsylvania, Mr. Stephenson finds conditions very encouraging on the whole, as nearly all churches have schools and young

people's societies, while nearly all the associations have organizations for Bible schools and young people, holding conventions annually or semi-annually. The policy for the young people's work is more mission study classes, closer union with the Bible schools and a deeper interest in the work of the churches in the local associations. The policy for Bible school work



REV. E. M. STEPHENSON

may be best seen in the following standard, which has been erected by the committee for Pennsylvania Baptists:

A STANDARD FOR BAPTIST BIBLE SCHOOLS

1. A graded system of Bible school lessons.
2. Permanent plans for the increase and training of the teaching force.
3. Systematic efforts for the enlargement of the school.
4. Definite training in finance, self-support and beneficence.
5. Special instruction in missions and temperance.
6. Organizing adult Bible classes.
7. Using denominational literature.
8. Observing days — Children's Day, Rally Day, Decision Day, etc.
9. Having an enrollment greater than the church roll.
10. Having an average attendance equal to seventy-five per cent of the enrollment.

Triunity in Missions

JOINT representation of the Home Mission, Foreign Mission and Publication Societies at the State Conventions this fall has been arranged as given below. It should be borne in mind that this is representation from headquarters by men whose field is co-extensive with the entire field of the Northern Baptist Convention. District and local representatives of all the societies need to be present so far as possible, because it is one of their best and most economical opportunities for personal interviews and many forms of helpfulness. In some instances

also, on account of special requirements in the work of specific societies, a representative from more than one headquarters may need to go. The schedule below is that agreed upon by the three societies for public addresses if the conventions desire them. This may at once save time and increase efficient representation on the program. Concerning the united, massive missionary work of the Northern Baptist Convention one address of forty minutes should easily be more effective than three of twenty minutes each.

R. G. SEYMOUR, F. P. HAGGARD, L. C. BARNES.

1911 State Convention Annual Meetings

<i>Date</i>	<i>State</i>	<i>Place of Meeting</i>	<i>N. B. C. Missions Representatives</i>
<i>September</i>			
5-7	Utah	Salt Lake City	
12-14	Wyoming	Casper	
12-15	Montana	Anaconda	R. G. Seymour
17-23	North Dakota	Grafton	George T. Webb
19-22	Idaho	Jerome	R. G. Seymour
26-27	Vermont	Barre	L. C. Barnes
<i>October</i>			
3-4	New Hampshire	Manchester	L. C. Barnes
3-5	Wisconsin	Janesville	H. W. Smith
3-5	Maine	Skowhegan	L. C. Barnes
3-6	E. Wash., N. Idaho	Pullman, Wash.	R. G. Seymour
2-7	Nebraska	York	H. W. Smith
9-13	W. Washington	Bellingham	R. G. Seymour
9-13	Minnesota	Duluth	H. W. Smith
10-13	Indiana	Bluffton	C. L. White
10-	Rhode Island	Providence	L. C. Barnes
10-11	Kansas	Garden City	F. P. Haggard
10-15	W. Virginia	Buchanan	F. P. Haggard
11-15	South Dakota	Madison	H. W. Smith
12-13	Delaware	Milford	A. J. Rowland
17-19	Ohio	Zanesville	F. P. Haggard
16-18	Connecticut	Waterbury	L. C. Barnes
16-19	Illinois	Elgin	F. P. Haggard
18-19	Pennsylvania	Reading	A. J. Rowland
16-20	Michigan	Adrian	F. P. Haggard
17-19	Missouri	St. Louis	F. P. Haggard
17-20	Oregon	McMinnville	R. G. Seymour
23-25	New Jersey	Trenton	L. C. Barnes
23-26	New York	Rochester	R. G. Seymour
23-27	Iowa	Centerville	F. P. Haggard
24-26	Massachusetts	Fall River	
24-27	Colorado	Mesa Church	L. C. Barnes
30-Nov. 3	N. California		L. C. Barnes
<i>November</i>			
15	Oklahoma	Durant	R. G. Seymour
20-23	S. California	Los Angeles	
10	Dist. of Columbia	Washington	F. P. Haggard
	New Mexico		L. C. Barnes



Missions in the Magazines

"The Passing of the Opium Traffic" in the *Forum* takes up at length the history and results of China's famous opium edict, and Great Britain's agreement in regard to opium exportation from India. The writer maintains that the release of capital, land and labor resulting from the cessation of opium growing will be a great economic gain to India and to China. In this connection it is interesting to read "The Black Gold of Malwa," in the *National Review* for June, in which the author maintains that England's prohibition of opium trade with China will result badly for India in further taxation and will precipitate the coming conflict for fiscal autonomy in which the opposing forces will be the Indian politicians on the one side and the Home Government on the other. By taking away their traffic in opium, a number of native states will find themselves financially embarrassed as well as British India. The same magazine contains "The Doom of the Manchus," which considers the history of the ruling race in China, especially noting the ways in which they have handicapped the Empire's progress. The *Overland Monthly* for June contributes "The Chinese Character," practically a plea for Chinese immigration in America. "Let us open our gates wide to China's captains of industry, — her merchants, her scholars, to her tourists and to her managers of business enterprises. The time has come when the United States must deal justly with China or forfeit America's greatest prospective field of commercial and industrial expansion." Another good article on China, "The Struggle for Existence in China," by Prof. E. A. Ross, is contained in the *Century*. "In their outlook on life most Chinese are rank

materialists. The materialism is imposed by hard economic conditions. It is the product of an age-long anxiety about tomorrow's rice." The cause of the mass poverty, according to this professor of economics, is the crowding of population upon the means of subsistence. He takes up in turn the problem of the birth rate and of the death rate, and prophecies Chinese world emigration as the final solution. "What the Orient can Teach us," according to a writer in *The World's Work*, is the conservation of industrial productiveness and racial strength — the saving of natural resources and the elimination of waste." In the *Outlook* of June 3, Bishop Bashford writes of the splendid way in which China has coped with the outbreak of plague.

Childhood in Japan is made near and real in the boyhood memories of Yoshio Markino, the London artist, printed in *McClure's*. They constitute a series of little events dear to the artist's memory, the scene being laid in his old home at Koromo.

Blackwood's for June offers "A Word for the Turks," taking up the vexatious problems under Turkey's new régime in a thorough and interesting manner. In the *Fortnightly Review* for June appears a good portrayal of Abbas Effendi — his personality, work and followers. In speaking of the teachings of Bahaism, the writer says, "There is a power, there is a force in Bahaism which may make it one of the elements to be reckoned with in the history of the future. Sooner or later it must become an important factor in the politics of the Near East. It turns fanaticism into tolerance, retrogression into progression." Starting in a little town in Arabia, Bahaism has spread until there are many in different parts of the world who count themselves Bahaists.

Booker T. Washington is contributing to the *Outlook* some good articles entitled "The Man Farthest Down." In the one in the June 3 number, "Races and Politics," Dr. Washington compares racial conditions in southern Europe with racial conditions in the Southern United States, being convinced that "a careful study of conditions as they exist in southern Europe will throw a great deal of light upon the situation of the races in our Southern States," since both "grow out of the efforts of the people who are at the bottom to lift themselves to a higher stage of existence."

The May number of the *National Geographic Magazine* contains good material on Mexico in the two articles, "Our Neighbor Mexico," and "Lower California, Mexico, a Land of Desert and Drought."

Of stories in the magazines there are many containing scenes and motives that make them noteworthy. "The Step Mother," by Julia D. Dragoumis, in the *Atlantic Monthly*, is a pathetic and vivid sketch of Greek peasant life in a convincing setting. *McClure's* offers several stories. "Dreams in Lace" is another Syrian immigrant story, the little lace flower made by Syrian brides recalling to the sad and weary immigrant mother the happy romance of her life. "A Tale of the Coral Sea" is a descriptive sketch of a wreck off the coast of Australia. "The Wolf" is a story of working girls and various forms of charity. *Everybody's* contributes a story of social problems in "Katie Connolly, Criminal." In *Harper's* appears a story of labor conditions in "The Dust of the Wheel." "The Miracle of Pale Peter's" by Norman Duncan is a story of John Fairmeadow, home missionary in the lumber region of the west, and Billy the Beast. It relates how Billy the Beast went home to his mother clean. "Dick," is a sketch of a Virginia negro slave written by Maj. A. R. H. Ranson, late Major of Artillery, C. S. A. The *Century* publishes another Kentucky Mountain story in "Nucky's Big Brothers," which throws sidelights on the mountaineers' idea of law and duty.



Italians

Christian workers in our large cities will appreciate two articles in the *Review of Reviews* for February, one by Edward Hall

Brush on "Congestion in Cities and the Housing Problem," the other an abstract of an article by Dr. Albert Pecovini on our Italian immigrants. The former is well illustrated and shows what is being done in some places in this country and in England to help the poor to a better home life. In the other Dr. Pecovini presents both sides of the picture. Among unfavorable items he names the dangers of crowding in cities, illiteracy, and the scorn of a lazy "rising generation" for its uneducated, but industrious parents. He regrets that the better elements among the Italians "have not identified themselves with the community in which they live, and that there is not an Italian holding an important municipal office." This must be changed. Desirable Italians should become American citizens, and the evil influence of dealers in votes be thus weakened. In three distinct fields, truck farming, intensive agriculture and fruit raising, the Italian has proved an unqualified success, and of the future of the Italian so engaged there need be no doubt. He states there are nearly 400 Italian physicians in New York, most of them respectable and able men.



Some Baptist Statistics

TAKEN FROM THE YEAR BOOK FOR 1911

Baptist churches in the United States,	49,753
Ordained ministers,	35,368
Members of churches,	5,283,944
Baptisms in 1910,	298,895
Value of church property,	\$138,675,356
Sunday Schools,	34,302
Scholars in Sunday Schools,	2,603,387
Church expenses,	\$19,122,361
Foreign Mission receipts,	1,057,418
Home Missions,	835,741
State Missions,	1,415,743
Bible and Publication work,	100,883
Education,	411,511
Miscellaneous objects,	1,700,251
Total amount raised,	25,978,911
Average per member for all purposes about	\$5



Financial Statements of the Societies

American Baptist Foreign Mission Society

Financial Statement for three months, ending June 30, 1911

Source of Income	Budget for 1911-1912	Receipts for Three months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	\$515,384.92	\$27,548.12	\$487,836.80
Individuals (estimated)	230,000.00	15,113.73	214,886.27
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	178,332.00	23,394.62	154,937.38
Total Budget as approved by Northern Baptist Convention	\$923,716.92	\$66,056.47	\$857,660.45

Comparison of Receipts with those of Last Year

Source of Income	First three Months of Financial Year		Increase	Decrease
	1910	1911		
Churches, Young People's Societies and Sunday Schools	*\$27,468.83	\$27,548.12	\$79.29	
Individuals	6,149.60	15,113.73	8,964.13	
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	17,856.53	23,394.62	5,538.09	
	\$51,474.96	\$66,056.47	\$14,581.51	

*Previous to 1910 the receipts from individuals were not reported separately from those from churches young people's societies and Sunday Schools. A small amount of specific gifts is included in this figure.

The American Baptist Home Mission Society

Financial Statement for three months, ending June 30, 1911

Source of Income	Budget for 1911-1912	Receipts for Three months	Balance Required by Mar. 31, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to churches)	\$353,792.36	\$17,718.36	\$336,074.00
Individuals	150,000.00	1,605.97	148,394.03
Legacies, Income, etc. (estimated)	175,292.00	43,084.40	132,207.60
	\$679,084.36	\$62,408.73	\$616,675.63

Comparison of Receipts with those of Last Year
for three months of Fiscal Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Sunday Schools and Young People's Societies	\$16,128.91	\$17,718.36	\$1,589.45	
Individuals	681.20	1,605.97	924.77	
Legacies, Annuity Bonds, Income, etc.	41,856.71	43,084.40	1,227.69	
	\$58,666.82	\$62,408.73	\$3,741.91	

American Baptist Publication Society

Financial Statement for three months, ending June 30, 1911

Source of Income	Budget for 1911-1912	Receipts for Three months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	\$111,304.25	\$14,980.70	\$96,323.55
Individuals (estimated)	21,800.00	2,659.33	19,140.67
Legacies, Income of Funds, Annuity Bonds (estimated)	51,273.88	6,034.06	45,239.82
Total Budget as approved by Northern Baptist Convention	\$184,378.13	\$23,674.09	\$160,704.04

Comparison of Receipts with those of Last Year
First three months of Financial Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	\$13,583.40	\$14,980.70	\$1,397.30	
Individuals	1,967.62	2,659.33	691.71	
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	2,283.68	6,034.06	3,750.38	
	\$17,834.70	\$23,674.09	\$5,839.39	